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ORIGINAL COMMUNICATIONS.

The SPECULATIST: No. II.

"STRANGE perversion of human intellect," said a friend of mine, the other day: "speech, the great distinguishing characteristic of man, is eternally prostituted to the purposes of falsehood." The sentence was uttered in a tone of severity, and my friend's countenance and gesture unusually earnest. Knowing his peculiarity of character, I perfectly understood these symptoms; and, being in no mood to interrupt the coming dissertation, I assumed an air of quiescent attention while he thus went on:

"That truth is not to be spoken at all times, is a favourite maxim with several classes of mankind. Those who wish to conceal their vices or absurdities, in order that they may possess the veneration of their contemporaries; and those who wish to convert the ignorance of their associates to their own pecuniary benefit, are loud in proclaiming the inconveniences of infringing this precept. There are others who are restrained from speaking the truth by mere cowardice; and the benevolent and well-meaning few, are sometimes entrapped into evasion and falsehood, lest they should wound the weakness or shock the prejudices of those on whom they wish to confer unmingled benefit and pleasures. All combine to strengthen and perpetuate an error, which, of all others, has the most direct tendency to sap the foundation of moral rectitude. It would, indeed, be an endless task to enumerate the various forms in which this veil creeps into social intercourse, regulates our manners, controuls our conversations, and poisons even our most confidential and unguarded moments. No man is willing to acknowledge, even to himself, the sinister views which sometimes prompt him to action; nor to examine, with a rigid scrutiny, the little artifices with which he sometimes degrades himself, much less to acknowledge to the world, that he is but performing a part in order to obtain its good opinion, and that he is destitute of that divine philanthropy, that genuine rectitude of principle, which is the best claim to its veneration and applause. Nor is this duplicity confined to that class of beings who openly re-

vile the precepts and despise the benefits of the christian religion, but exists in various degrees among the professed followers of a master whose highest encomium was, "Behold an Israelite indeed, in whom there is no guile."

"Hence it is that life appears like one great masquerade, at which every object is decked in false colours, and the attention of observers diverted from an useful analysis of the genuine character, by the vagaries of the one which is assumed. Disingenuous habits are so inveterate, and the esteem of others so precious, even when founded on so frail a basis as conformity of opinions in speculative matters, that if you introduce a subject for conversation, it will frequently happen that you will not hear a single sentiment expressed which is the genuine dictate of the understanding of him who utters it. This is the reason why conversation has so little effect in enlarging our knowledge of men's characters, and still less in softening our affections and imparting to our morals greater purity; because, unfortunately, it frequently occurs that we are previously acquainted with some trait of character in our man of morals, which completely destroys the force of his reasoning."

My friend had gone thus far when my taciturnity began to yield; and, laying my hand gently on his sleeve, I interrupted him by saying, "All this is very just, but how happens it to have occurred to you just now?" "That you shall hear," said he, hastily, as impatient at my interruption: "I was last evening in company with several persons of both sexes, with whose characters and circumstances I am intimately acquainted. A subject was introduced, and every one expressed a sentiment; yet, the general impression on a stranger, would have been such as a further acquaintance would have proven to be utterly false.

"The subject was a work of a celebrated authoress, who has, at least, shown some ingenuity in vindicating her sexes' dignity: and my company consisted of a married gentleman, two young ladies, of very different characters, and a young gentleman, whose natural and acquired powers are of the highest order. He secretly admires one of the ladies with enthusiasm, and observes the progress of her understanding with exquisite solicitude: by the other he is as much admired.

"After much miscellaneous conversation, 'Lucy,' says our married man, 'did you ever read Miss Woolstonecraft's *Rights of Women?*' Being answered in the affirmative, he next inquired what was her opinion. The lady, whose powers were by no means adequate to an accurate decision on a question of some importance, and being extremely desirous to secure the approbation of the gallant, cast a hesitating glance round the room; when the young gentleman, without perceiving that he interrupted, said with ardour, 'Your critical taste, madam, may doubtless perceive imperfections and inelegancies in the style—you may censure her abruptness and want of method, but surely you must be charmed with the intrepid spirit of our authoress in stepping forth the champion of her sexes' rights—in combating a thousand prejudices long held sacred—in opposing reason to the force and number of her antagonists, and pointing the way to the luminous regions of truth and science.' The lady had now her part assigned her, and readily answered, 'Yes, I am very much charmed with it.' 'I knew it must be the case,' rejoined our married gentleman, 'that a young lady of your discernment must be delighted

with the justness of her sentiments. I, for my part, glory that I was born in an age so fertile in discoveries pregnant with human happiness. Yet I know not how it happens,' said he, looking maliciously at the other lady, 'that Miss Woolstonecraft has not treated her subject with so much delicacy as is requisite; that is, she talks about things which you ladies are not accustomed to mention, and calls them by their names without ceremony. What say you, Maria, to our female philosopher?' At this question, the lady's cheeks were suffused with glowing crimson. Her greatest error is a punctilious nicety in regard to every thing which sickly minds have sanctified with the name of delicacy. Her understanding is sufficiently awake to the merits of this authoress; she thinks that the volume contains a display of genius which adds lustre to the female character; her whole soul assents to the justness and force of Miss Woolstonecraft's eloquence; but, on this occasion, to express her admiration of a work that was stiled indelicate, she felt to be impossible. She therefore chose to debase the purity of her mind with a falsehood, rather than to incur the terrible opprobrium of indelicacy. During this struggle, the eyes of her lover were fixed upon her with a thrilling expression of tender solicitude; but instantly averted with evident chagrin, when she asserted, though not without faltering, that 'she had never read, but merely glanced it over. Yet,' she said, 'she had seen enough to deter her from reading more; that Miss Woolstonecraft's mode of treating her subject was incomprehensible to her; but that she should never qualify herself to judge correctly of so coarse a performance.'

"Now," said my friend, "of these four persons, but one uttered his real sentiments. The married man is of the opinion, that woman has no rights but such as are vouchsafed to her by her sovereign lord; and his domestic character accords with this sentiment. The first lady I mentioned, has not sufficient energy of mind to enter into the spirit of the work in question, nor to desire the benefits proposed by it; and the other considers it as the most splendid effort of human reason—as the opening of a new era."

Here my friend abruptly bade me good morning; but his conversation had afforded me an ample field for reflections, which, if they should ever assume a definite form, I shall communicate, through this Magazine, to the public.

Eulogy *on* Richardson.

An Original Letter.

HOW do I like Richardson? I am really afraid to answer you. Uncertain as I am of finding in you a taste that will sympathize with mine, I dread the imputation of extravagance. I know no moderation in my love of Richardson. To hear others talk coldly, use qualified expressions, weigh faults against merits, and wisely add, "*Why, on the whole; considered generally*—." Whip me such scrupulous, such formal, such *would-be-wise* blockheads!

I am almost angry with many of my friends, because they do not think of Richardson as I do. Their cold and impertinent distinctions, make me mad (to use the girlish dialect).

"Well," used I to say, "don't you admire, are you not in raptures with my Grandison, with my Clarissa, with my Pamela?"

"Why, (with a wise face and frigid tone) I must needs confess, some parts of it are very fine; but then—but then—there is so much

trifling matter, so many superfluities, and the wire is drawn out to such an immeasureable length, that—that—to say the truth, I could not get through it."

How have I blushed with indignation, and been tempted to call names, on such occasions as these! but I have commonly restrained my ire, and been satisfied with forming secret resolutions to confine my fervours, thenceforth, to myself; at least in cases where I am not sure of meeting with a judgment like my own. And now, am I not committing a breach of this golden rule? Am I not unfolding my sentiments to one of whose decision I am doubtful?

Yet, I want to know your sentiments on this head. They will enable me to judge of your pretensions to my esteem. I will not say that, just in proportion as you like Richardson, will I *like you;* but I can scarcely forbear saying, that if Richardson has your contempt, you will not be able to escape mine. And now, as you know the penalty, be wary in pronouncing sentence.

Indeed, my friend, this is a theme for which I have no adequate expressions. Richardson, in the moral excellence of some of his persons; in the intellectual grandeur of others; in the amplitude, the completeness, the vivid colouring of that view of human nature which he gives, so far transcends the reach of all his harbingers and followers, that I have no words that will sufficiently denote my veneration.

Were these statue-worshipping and altar-raising times, I know what form *my* idolatry would assume. But, in truth, I worship him already as the sublimest teacher of rectitude, and most irresistible conductor in that road which leads to happiness here, and to Heaven hereafter, that modern ages have produced. There is only one that excels him. He that was *embodyed* for the salvation of mankind, and made to act upon the stage of human existence, that his conduct might serve as an example to men, is the *real* prototype, in moral excellence, of those *imaginary* beings that Richardson *created* for the same purpose. My heart is already his shrine, at which my understanding is forever paying homage.

This is Richardson's excellence. By his pen, virtue is embodyed; made to act; to exemplify the precepts of duty; to show us the pleasures of beneficence; the wisdom of being good. His pen is lavish of wit, eloquence, of soul-subduing pathos; but these, the prime or the sole excellences in others, are only secondary and subordinate in him: they are but instruments in his hand to model the understanding and the passions into harmony with virtue.

What praise can be bestowed on others to which he is not, in a still greater degree, entitled? Who is it whose creative power—what dramatist or poet, from Athens to Leipsic, and from the Greek expedition to Troy to the *Gaulish* expedition to Egypt, whose power of depicting characters and incidents exceeds those displayed by Richardson? None.

Let not a puny and wretched prejudice start and wince at this assertion. Dare not to talk of Homer or Shakespeare as of beings moving in an higher sphere, for what, I beseech you, are their merits? I mean not the merits of the men *as* men, but of their productions. What have they ever written to captivate the fancy, to move the passions, to awaken admiration at their knowledge of the human heart, and their power of exhibiting its operations, in an higher degree than Richardson has done? Take their works; point out the page or personage in which their genius shows itself with greater lustre. Alas! my friend, if thou attemptest it,

thy labour will be thrown away upon an impossible thing.

It is sometimes amusing, but oftener mortifying, to note the effects of prejudice. When Blair's Lectures first came into my hands, I turned to the pages that talk about romance. Let us see, thought I, what he says of Richardson; and what did I find?

The subject, it seems, was too trifling to demand more than two or three pages, and Richardson is dismissed with a few cold commendations of the honesty of his intentions, and with this sage remark: that his works would be more tolerable "did he not possess the unfortunate talent of spinning out *pieces of amusement* to an immeasurable length."

Pieces of amusement, say you? And so, thou egregious teacher, the letters of Lovelace, in which the workings of a mind, originally fashioned in the most exquisite mould, elevated by birth, enlightened by learning, and accomplished by travel, but fettered by debasing habits, produced by the corruptions of his nation and his age, are copiously unfolded, in which an example is given of talents misapplied to sensual and wicked purposes, and producing numberless evils, which, after assailing in vain the constancy of others, redound, finally, on his own head, in their natural fruits, disappointment, remorse, and death: letters which abound with profound remarks upon all the causes that modify the character and condition of men, and a memorable example of it, are, it seems, only *pieces of amusement!*

The story of Clarissa, in which is shown that spectacle, deemed of old so worthy of the Gods, and which every one must admit to be the most salutary and instructive that wisdom can exhibit; the spectacle of virtue serenely contending against temptation on the one hand, and affection on the other, employing all its vigilance to repel the wiles of unrivalled cunning, all its eloquence to make straight the obliquities of selfishness and prejudice, retaining its purity in the midst of contagion, and triumphing in every trial, and finally seeking its refuge and its recompense where only a tenant of this mixed and sublunary scene can hope to find it, in the arms of its God; is a mere *piece of amusement!*

The tale of Clementina, in which the two most powerful principles of human action, religion and love, are depicted in such strong colours, and the sacred influence of duty to our country and our God, displayed in views so affecting, so ennobling, and that fill the soul with virtuous emulation and laudable pity; the portrait of Grandison, in which is shown to us a contrast to the *great*, but the wretched Lovelace, in which a continued lesson is taught on every duty that connects us with our Maker and our fellow-creatures, in a way unspeakably more persuasive than is done by homilies and systems; are nothing more, it seems, than *pieces of amusement!*

Works that exhibit, in their strongest and in numberless lights, the state of human society and manners in the most opulent nations, and most civilized age of the world; that show the most delicate shades, and minutest variations of personal and domestic modes; that guide us, with a light so vivid, and a thread so forceful, through all the mazes of character, and give us skill in the first of sciences, the science of duty, and in the most venerable and useful of all studies, the study of ourselves: Are such works, thou unjust depreciator, to be stigmatized as mere *pieces of amusement?*

If *these* be mere pastimes, where are the *useful* to be found? And if

Richardson's diversified scenes, magic eloquence, and exalted characters, are trivial and worthless, what is it in the whole circle of invention and all the departments of literature, that is worthy of a moment's notice? And why are twenty years of labour given to composing and rehearsing lessons on the art, not of thinking justly and acting rightly, but of estimating and distributing the mere enjoyments of the ear and the fancy?

But what is this? Half a volume bestowed upon Homer and Virgil, and two sentences on Richardson! By what rule do you distribute consideration and regard? What is it that lifts the former so high above the latter? Let the sound head and the honest heart take up each in succession, and pronounce upon their power to delight and instruct. Let them set the barbarous chieftain at the head of sanguinary battles, beside the member of a polished community, exerting a thousand placid energies and talents, and the boundless and complicated machinery of a commercial and opulent society, for the happiness or misery of those around him; which deserves to be most earnestly contemplated? Where is the largest scope for genius? Where are we to seek for models of imitation, for specimens of human nature, and of human powers? In the petty and brutal warfare of savage tribes? In the naked and barbarous simplicity of infant ages? Or in times of mental culture and wide-spread dominion?

What but intellectual childhood, can prefer the bald story and rude picture of Nestor and Achilles, to the images of Alexander and Cæsar, of Socrates and Adrian! What is this but to consecrate the obscure exploits of a Mohawk or New-Zealand soldier or statesman, while we despise the names of Gustavus and Sully!

On Richardson's stage, indeed, neither soldiers nor kings are introduced. Men and women are displayed, not exerting their powers over enemies or subjects, in the ensigns of office or soldiership, but with the general duties and prerogatives of men and citizens. Parent and child, husband and wife, brother and friend, in their relations of neighbourhood and family, and with the distinctions of rank and property, are the only characters admitted on his stage. And is there less inherent grandeur in such portraits; less utility, less scope for varied eloquence and characteristic displays of moral sublimity, than in those scenes that constitute the theme of what is called *heroic poetry*? Read Clarissa and the Illiad, and then answer.

But these pieces of amusement are, it seems, immeasurably long. Is Shakespeare *immeasurably long*? Clarissa is equal, in quantity of matter, to all the plays of Shakespeare together; but who ever complained that there were too few of Shakespeare's productions?

But this, you say, is only one performance; and eight different stories in the eight volumes, would be of no inordinate length. This is an extremely frivolous and puerile objection. In truth, it is not to the length, but the tediousness of the story, that the objection is made. Were it as hasty and superficial a narrative as romances commonly are, twenty volumes would not be too many: but here is too accurate an enumeration of circumstances, too full a disclosure of feelings and opinions, too copious a recital of dialogues, to please the vulgar appetite. Curiosity is impatient to get to the end of the business; it has not leisure to mark the gradual progress of the drama; to ponder on the subtile thread of argumentation, and to note the various postures which the heart assumes during the suspense of a catastrophe. For

ſuch weak hands, some generous person has provided a pretty little abstract of the story of Clarissa; just the recreation of an hour or two for a sofa-lolling Miss on a summer's afternoon, in which all its tiresome minutenesses and never-ending dialogues are judiciously omitted. Thus the sublime Clarissa is melted down into a fashionable novel, and that which, in its pristine state, is a library of eloquence and ethics, and the darling food of a wise and strenuous mind, becomes of a size and texture suited to the flimsy and volatile taste of a girl of fifteen!

Why is Clarissa long? Because the writer meant to supply you with a truly living picture, to draw forth all the heart, and to set before you, not a faint outline and a rude sketch, but a *whole*, perfect in all its shades and all its lineaments.

By one story he meant to do more than a thousand less minute narrations would effect. He has not collected the events of a life into an half-score volumes, but he has spread over that number the incidents of less than a single year, that you might boast of having in your hands a picture that, as it is absolute in beauty, should be likewise absolutely entire.

There is no difficulty in supposing an attention too vague, a curiosity too capricious, and a sagacity too superficial for the perusal of Clarissa, or for the patient contemplation of any extensive and complicated scene; but this is the fault or misfortune of ourselves. A great task calls for bold hands and strenuous resolutions. This is a burthen for the shoulders of an Atlantean mind. 'Tis an ark, not to be touched with impunity by pigmy hands. I should never think of giving it to a raw youth of either sex; just as little as to condemn them to study Tacitus or Cicero.

To me, Clarissa is not a single book; it is a library, in which my mind ranges without restraint, and riots without satiety. As another reads a poem or drama, and lingers by the way, and analizes its parts and beauties, so I peruse a dialogue or letter in Clarissa. Knowing from the general perusal, the great outlines of the narrative, I am not driven forward by a domineering curiosity. I strive to look, not forward, but deep, and in weighing and reflecting on each sentence, experience a perpetual increase of my knowledge of human society, new strengt.. to my virtue, and new capacity for writing or speaking. I have a thousand things more to say on this bewitching theme. I want to compare Smollet and Fielding with my favourite, and to tell you particularly my opinions on the plan and execution of the three works, Grandison, Clarissa, and Pamela, but I must stop in time.

When I hear from you, and see how you regard what I have already written, I shall be able to judge how far it would be discrete in me to proceed. Adieu. R. P.

For the Monthly Magazine.

A Voyage from Bristol to New-York.

By JOHN DAVIS.

HAVING formed the resolution of visiting the United States, I repaired, December 15, 1797, from Salisbury to Bristol, with a view of embarking on board a snow, of two hundred tons, which lay at the Quay, and was bound to New-York. The captain had purposed to sail the 20th of the same month, but it was not before January 7th of the new year, that the vessel moved from the wharf, when the spring tide enabled her to proceed down the river. The weather was mild, the breeze fair,

and the water smooth. The proſpect of the rocks at Clifton, and the ſcenery of the contiguous ſhores, conſpired to enchant the ſight; but what particularly contributed to heighten the pleaſures of our aquatic excurſion, was the occaſion of a Mr. Allen's company, under whoſe hoſpitable roof I had reſided during my ſojournment at Briſtol, and whoſe friendſhip I place among the felicities of my life. A little before the veſſel came to an anchor at Broad Pill, we went on ſhore, accompanied by two cabin paſſengers, to Sherhampton, where we dined at a tavern that poſſeſſed every convenience of accommodation. It was Sunday; but this did not hinder us from paſſing the day with much conviviality. Our wine was excellent, and I could ſcarcely refrain from addreſſing my ſhipmates in the words of Teucer;

——Nunc vino pellite curas
Cras ingens iterabimus æquor.

I returned with my friend in a chaiſe to his houſe; but repairing on board again early the next morning, the veſſel got under weigh with a favourable breeze, and began her voyage through the ſable flood.

For my paſſage, which was in the ſteerage, I had paid ſeven guineas to the merchants who chartered the veſſel, and my meſs, which was with two young gentlemen of my acquaintance, coſt me only three pounds more. But, out of this money, beſides proviſions, we purchaſed a ſtove, which, during the voyage, was a treaſure to us. It not only fortified us againſt the cold, but we cooked our victuals upon it, and the drawer which was deſigned to hold the aſhes, made an admirable oven. Hence there was never any occaſion for us to have recourſe to the caboose; but, on the contrary, when the frequent gales of wind which we experienced cauſed the ſea to break over the veſſel, the cabin-boy ſolicited leave to dreſs his dinner on our fire. In relating theſe circumſtances, I muſt claim the indulgence of the reader not to rank me among the courtiers of Alcinous; men, *fruges conſumere nati*. My only motive is, to ſuggeſt to the enterprizing traveller at how ſmall an expenſe he may be enabled to croſs the Atlantic.

The cabin was by no means an enviable place. It offered neither accommodation nor ſociety. Its paſſengers conſiſted of an unitarian prieſt and family, and two itinerant merchants. The ſteerage groupe was compoſed of a good, jolly, Somerſetſhire farmer and his houſekeeper, who were going to ſettle in Pennſylvania; of the two young gentlemen that I have already mentioned, and myſelf. Having repeatedly croſſed the Equator, and doubled the Cape of Good Hope, there is no occaſion for me to ſay that the ocean was familiar to me; and that while the other paſſengers were ſick and dejected, I was in health and good ſpirits. To the roll of the veſſel I was fully accuſtomed; but my companions not having gotten their ſea legs on board, tumbled grievouſly about the decks. The library which I had brought with me, conſiſted of nearly three hundred volumes, and would have endeared me to any place. The Muſes, whom I never ceaſed to woo, bleſſed me; I thought, not infrequently, with their nightly viſitations, and I ſoothed my mind to tranquillity with the fancied harmony of my verſe.

Ridentur mala qui componunt carmina: verum
Gaudent ſcribentes, et ſe venerantur, et ultro,
Si taceas, laudant; quidquid ſcripſere, beati.

HOR.

Being an old man-of-wars-man, I had provided myſelf with a cot,

which, by making me insensible to the roll of the vessel, would, I thought, render my sleep more tranquil and undisturbed than a cabin. But I cannot say my slumbers the first night were very soft, for, hanging in the wake of the hatchway, the breeze from the deck made my situation very unpleasant. Foreseeing also that I was exposed to the deluge of every sea the brig should ship on the passage, I unhung my cot and put it into a spare fore and aft cabin, which, to my satisfaction, I found afterwards, was the only dry one in the steerage. The wind being favourable on getting under weigh, we profited from the occasion by shaking out the reefs, and shewing all our canvass to the breeze. Farmer Curtis, I observed at night looked graver than usual, and walked the deck in a musing mood. He, likewise, eyed me frequently. At length, watching the concurrence of opportunity when I was standing near the rough tree rail, he accosted me as follows: "Zir, don't ee think the ship goes nation quick? Dang it if I thinks the best nag in Somersetshire could trot so fast. It looks nation stormy. Don't ee think we have got too many cloths up? The dickens, now, if the ship should overturn in the night!"

"My good Mr. Farmer," said I, "be under no solicitude for your safety. The breeze is fair and steady. Should this wind continue, you would soon be settled comfortably in your farm in Pennsylvania." Here Farmer Curtis, with a grin of genuine happiness, interrupted me with saying, "Odd's, fish, then, Zir, do ee come down to smoke a pipe and drink a bottle of ale (tapping me on the shoulder, and crying clack with his mouth) over our fire with us before we go to bed. I can gee ee a nice clean pipe."

"That I will most cheerfully," said I. The housekeeper, like an ancient Hebe, administered to us the potation, while the Farmer and myself, to use his own expression, smoked out a couple of pipes of Virginia. The old housekeeper, the very archetype of Dame Leonarda in Gil Blas, was the first among the passengers that began to hold up her head; and the fourth day of our voyage she murdered an old hen to regale a poor sick gentleman, who thought he could relish some chicken broth. We had scarcely been out a week when we experienced a gale of wind that was not less disastrous than tremendous. A sea which broke over the quarter, washed a hencoop from its lashing, and drowned nearly three dozen of fowls. But it is an ill wind that blows nobody any good. The sailors made the fowls into a huge sea-pye of three decks, which they called the United States Man of War, and fed on it eagerly. These sons of the ocean, who lived opposite to our birth, were humorous beings. But none of them in archness surpassed the cabin-boy, who often called the watch in the following manner:

Starbaulins ſtout,
You muſt turn out,
And ſleep no more in ſin;
For if you do,
I'll cut your clue,
And let Larbaulins in.

Hoa! the watch ahoy! Come bear a hand up there you tory dogs!

There was a carter in the vessel who came on board to work his passage; but he did very little work. Whenever a porpoise or even a gull was visible, he considered it the presage of a storm, and became himself invisible till it was over. A report being circulated that the rats had left the vessel when in habour, Coster Pearman concluded that they had done it by instinct; and, as an opinion prevails among sailors that a ship, on such

an event, never gets safe to her port of destination, the booby gave himself up for lost. But hearing one night a rat scratch against the vessel's side, he ran upon deck in his shirt to proclaim it to the sailors, calling out with a joyful tone of voice, Whoa! hoa! hoa! a rat! a rat!

The Two Brothers was a miserably sailing tub, and her passage a most tedious one. Head winds constantly prevailed, and scarcely a week elapsed without our lying too more than once. To send her was impracticable, as she would not steer small, and several times the captain thought she was going to founder. Her cargo, which consisted of mill-stones and old iron, made her strain so with rolling, that incessant pumping could hardly keep her free. She seemed to be fitted out by the parish; there was not a rope on board strong enough to hang a cat with. She had only one suit of sails; not a single spar, and her cordage was old. If a sail was split by the wind, there was no other alternative but to mend it; and when, after being out six weeks, we had sprung our fore-top-mast, we were compelled to reef it. The same day, I remember, we fell in with a schooner from New-York, which we spoke. It was on the 18th of February. She was bound to St. Sebastian. The seamen being employed, I volunteered my services to pull an oar on board her, which were readily accepted. Her captain received us politely and regaled us with some cyder. She had left port only a fortnight; but it took the ill-fated Two Brothers a month to get thither. We parted with regret. The captain of her was of a social, friendly disposition. As to our own skipper, he was passionately fond of visiting every vessel that he saw on the passage. If an old salt fish schooner hove in sight, he clamoured for his boarding boats, and swore he would go to her if it were only to obtain a pint of molasses. Once, having hailed a vessel, he was justly rebuked. He told the captain of her he would hoist out his boat and go on board to see him; but the man not approving, I suppose, his physiognomy, hauled aft his sheets and bore round up before the wind. The skipper had contracted these habits during the American war, when he commanded a small privateer; and could not, in his old age, reclaim the foibles of his youth.

I have before observed, that I messed with two young men of my acquaintance. These were a Mr. Robins and Black, both of whom had embarked to try their fortunes on the other side of the Atlantic. I foresaw that the disposition of Robins would lead him to embrace a seafaring life, which he afterwards did, by entering as midshipman into the navy of the United States, in the service of which he died of the yellow fever, on board a sloop of war. Black was by trade a printer, and, I believe, a very good one. He was both a compositor and pressman. On his arrival in America he engaged himself to the editor of a newspaper at Trenton, where he also fell a victim to the disease which had been fatal to his friend. These young men having been my esteemed companions during a tedious and irksome voyage, I thought I could not do less than consecrate a passage of this work to their memory.

As we increased our longitude, the priest, in examining his barrels of white biscuit, found one of them emptied by other hands than his own. Suspicion fell on a sailor whom he one day accused before the passengers as he was standing at the helm. "Did you not steal my biscuit, sirrah?" said the par-

ſon. "I did, Sir," answered the fellow. "And what, pray, can you say in defence of yourself?" "Why, Sir, I can say—that when I croſſed the line, Neptune made me ſwear I would never eat brown bread when I could get white; and *your* barrel of *brown* ſtood next *my white*." This reply of the ſailor was ſo happy and unexpected, that to remain grave exceeded all powers of face. The roar of the ſea was loſt in the combined laughter that aroſe from the captain, paſſengers, and ſhip's company. Farmer Curtis, whom the tythes exacted from him by the parſon of his pariſh had nearly ruined, now revenged himſelf on the cloth, by a peal of laughter that ſhook the ſnow from ſtem to ſtern; not even the prieſt could refrain from a ſmile; though, perhaps, it was rather a ſardonic grin; a diſtortion of the countenance, without any gladneſs of heart.

On the 8th of March, we ſaw the Iſles of Sile, and three days afterwards weathered the breakers of Nantucket; from whence, coaſting to the ſouthward, we made Long-Iſland, and ran up to Sandy-Hook. The wind ſubſiding, we let go our anchor, and the next morning, at an early hour, I accompanied the captain and two of the cabin paſſengers on ſhore. It was Sunday, March 18th.

On the parched ſpot, very properly called Sandy-Hook, we found only one human habitation, which was a tavern. The landlord, who had much the appearance of a waterman, received us very coolly. "You can get nothing here, gentlemen," ſaid mine hoſt. "Our cow eat ſome damaged coffee that was landed here from a wreck about a week ago, and died a few hours after. We are very hard put to it." "What, old boy," cried our captain, "have you no grub at all in the houſe?" "No! O be joyful, no grog, not a toothfull of muſic? Come, my noble, we want to ſplice the main-brace."

"Why, captain," replied the landlord, "we have no freſh grub in the houſe; but you can have ſome nice bacon and eggs fryed, with grog to the maſt. Gentlemen will you walk in." "Hurrah!" cried the captain, "Stretch along the eating halyards! Hail Columbia!"

We found the houſe neat and comfortable. The family conſiſted of an old woman, wife to the landlord, two young girls of homely appearance, a negro man and boy. While breakfaſt was preparing, I aſcended, with my companions, the Light-Houſe, which ſtood on the point of the Hook. It was lofty and well furniſhed with lamps. On viewing the land round the dwelling of our hoſt, I could not help thinking that he might juſtly exclaim with Selkirk:

I'm monarch of all I ſurvey,
My right there is none to diſpute, &c.*

The morning paſſed away not unpleaſantly. The pleaſantries of the captain enlivened our breakfaſt, which was prolonged nearly till noon; nor do I think we ſhould have then ariſen from table, had not the mate, who was left in charge of the ſnow, like a good ſeaman, hove ſhort, and looſened his ſails in readineſs to avail himſelf of the breeze which had ſprung up in our favour. The captain, therefore, clamoured for the bill, and finiſhed his laſt bowl of grog with the favourite toaſt of "Here's to the wind that blows, the ſhip that goes, and the laſs that loves a ſailor."

In our progreſs to the town, we paſſed a Britiſh frigate lying at anchor. It was ſunſet, and the roll of the ſpirit-ſtirring drum brought

* Cowper.

to my recollection those scenes, that pomp, pride, and circumstance of glorious war, that made ambition virtue.* We moored our vessel to one of the wharves, and I rejoiced to find myself on a kindred shore.

The Trial and Condemnation of LENGTHY.

To the Editor of the Monthly Magazine.

SIR,

The following Observations upon an important branch of English words, and on the use of the fashionable term lengthy, *though they have already been published in a Daily Gazette, may, perhaps, appear of sufficient value in your eyes to merit a place in your Repository. If so, I here submit them to you.* A. B.

THE formation of abstract substantives, or names of properties, by adding *th*, is very common in our language, and familiarly known: to turn these again into adjectives, denoting possession or abundance, two modes are followed; one by adding simply *y*, as wealthy, stealthy,† healthy, worthy, and perhaps some more which I do not recollect. To all such substantives, however, usage has not permitted this addition. No one is allowed to say, because no good writer has said before him, youthy, breathy, mirthy, and the like.

Do you ask why custom has not sanctioned it in all cases as in the four above mentioned? I can only answer you, that such is certainly the law, whencesoever it proceeds.

The second mode of making adjectives of this kind, is by adopting a *compound*, and by uniting the substantive given, with the adjective *full;* and hence come wrathful, deathful, mirthful, youthful, and the like.

In general, the English language admits of compounds only on solemn and poetical occasions, and a prosaist would risque the imputation of stiffness and affectation, who should lavish them on every theme. There are some, however, so often used as to become allowable on all occasions; thus, in addition to the last mentioned, we say slothful and ruthful.

The ordinary use of *full*, is chiefly to be justified by necessity, and therefore is not permitted, except on high and poetical occasions, in cases where the termination *y* is customary. Thus wealthful, stealthful, and worthful, are impertinent novelties in prose; yet, there is one exception to this rule in health, which may be healthful or healthy. The poet may soar without this burthen on his pinions, and nobody objects to Pope when he talks of "fountful Ida," or "forceful spear," or to Milton, when he calls the hills of Palestine a "milkful land," and the plains of Arabia a "fountain*less* desert," though the mere prosaist must hold his hand from such licenses.

To say truth, I know no instance where a good poet has added *full* to abstract substantives ending in *th*, where usage has not likewise sanctioned the ordinary use of it. Thus no bard has said *growthful*, *dearthful*, *breathful*.

It is remarkable of words denoting dimension, that they all are *abstracted* into names by subjoining *th*, as *length*, *breadth*, *width*, and *depth*, and that these are not *ordinarily* allowed to be *adjectified* by adding either *y* or *full*. On extraordinary occasions, and in poetry, this change is no inexpiable offence, but then the change must be effected by adding *full*, and not *y*. Thus

* Othello. † Shakespeare.

we are not shocked by *lengthful* or *depthful*, whereas that ear must be vilely provincial which can tolerate *lengthy* or *depthy*.

It must be granted that analogy is not inviolable; that usage is the only law in force; and that it would puzzle any man to find reasons why I, an American, should not use, in talking or writing to Americans, a word in common use among my countrymen; but, before we admit the inference, let two things be considered.

And first, be it known to the advocates of *Lengthy*, that this is, even in relation to ourselves, a *provincialism*. There are men who have passed their lives in the metropolis of these States, and in the neighbouring country, who never heard, except from north-eastern strangers, the word *lengthy*.

Secondly, let those who use it, conform strictly to their own conditions, and be sure to write nothing but what Americans *only* are to read. If I write, it is to please and instruct my readers; and if I desire or intend that my work shall be read only on this side of the ocean, I may use a language which, though elsewhere reckoned barbarous and spurious, is legitimate here.

He who writes for *all* the readers of English, wheresoever and whensoever they live, will take care to adhere to standards universally admitted. He will not forget that, though there are dialects received only in particular districts, there is likewise a language common to the whole; and though, by the use of *lengthy*, he may not offend *one* class of readers, he will, by omitting it, please *every* class. By drawing only from the fountain of English books, he will be *quaffed* on the banks of the Ganges and the Housatonic, with as much pleasure as on the banks of the Thames. No one will call the cup he offers, insipid or crude, if it be filled from the reservoirs of Pope and Addison, whose beverage equally suits the palate of Irish, Bengalize, and Carolinean.

This, by the way, is an insuperable obstruction to the scheme of an American language; for who *will* or *ought* to adopt a language which will make him unintelligible to the *foreign* readers of English, or which will lessen his elegance or perspicuity in their eyes? especially as there *is* a language by the use of which he will be in danger of offending *nobody*.

No longer to discuss the legitimacy of *lengthy*, let us, for a moment, lift our scales, and see what its significance or weight will prove, compared with that of similar words. Lengthy is only applied to a series of words, whether written or spoken: sometimes we have a *lengthy* conversation with a man; sometimes we read a *lengthy* performance of his writing.

Now, if we chuse to dwell on the *length* of a writing or discourse, why not simply say that it was *long*? A *long* speech, or a *long* poem, are proper and legitimate phrases. If we would insinuate that it was not only long, but tedious, why not simply say, that it was *prolix*? *Length*, intermarrying with *tediousness*, gives birth to *prolixity*. The origin of lengthy, however, is easily traced.

The imagination delights in distinctions of great nicety. Thus when a billet of wood, and a poem, have equally the property of being short, we are averse to denominate this property by the same name in both cases. The stick is a *short* stick, but we prefer to call the poem *brief* or *concise*.

Thus, on the other hand, a stick distinguishable for its length, is termed, without scruple, a *long* stick; but the poem, in like circumstances, is necessarily, but reluctantly, called a *long* poem. As *long*, in

the first instance, is correlative to *short*, so a word is wanted, which shall be, in the second place, a suitable correlative to *brief* or *concise*: and such an one we should doubtless have borrowed from the Latin, had there been any Latin word for long, but *longus*. I do not know how the term can be diversified, if it must be diversified, but by turning *long* into *lengthful*. Usage will not permit us to find this variation in *lengthy*.

And now, having discussed the merits of this important word, I will dismiss myself with hoping that, as tediousness, though commonly allied to length, is sometimes associated with brevity, this essay may not be quoted as a specimen of the latter union.

Appropriations for the Support of the Government of the United States, for the Year 1799.

CIVIL LIST.—DOMESTIC GOVERNMENT.

	Dols. Cents.	*Dols. Cents.*
FOR pay of President and Vice-President		30,000
For pay of Senators and Representatives, officers and attendants, during six months	190,175	
Expense of fire-wood, stationary, &c. of both houses	13,500	
		203,675
Pay of the judiciary department . .	47,300	
Court expenses, clerks, jurors, witnesses, &c. prosecution and imprisonment of State offenders	30,000	
		77,300
For the Secretary of the Treasury, and clerks, &c. employed by him . .	11,050	
Expenses of stationary, printing, translations, &c. in the office of the Secretary of the Treasury	800	
For the Comptroller of the Treasury, his clerks, &c.	12,700	
His expenses of stationary, printing, &c.	800	
For the Auditor of the Treasury, his clerks, &c.	11,950	
His expenses for stationary, printing, &c.	750	
For the Treasurer, his clerks, &c. . .	5,850	
His expenses for fire-wood, stationary, &c.	600	
For the Commissioner of the Revenue, his clerks, &c.	6,125	
His expenses for stationary, printing, &c.	400	
For the Register of the Treasury, his clerks, &c.	16,025	
His expenses for stationary, printing, &c.	2,800	69,850
Carried forward . . .		380,825

	Dols.	Cents.	Dols.	Cents.
Brought forward . . .			380,825	
For the Purveyor of public supplies, his clerks, &c.	2,500			
For the Secretary of the Commissioners of the sinking fund . . .	250			
For the rent of houses employed by the treasury department . . .	2,730	66		
For fire-wood and lights in the treasury offices	3,500			
Expense of stating and printing the public accounts for 1799 . .	1,200			
Extra expenses of 1798, for removal to Trenton of the treasury department .	4,400			
			14,580	66
For the several loan officers . .	13,250			
Removal of the Pennsylvania loan office to Trenton in the summer of 1798 .	178	70		
For clerks to Commissioners of Loans, and incidentals of the loan offices .	13,000			
			26,428	70
To the Secretary of State, his clerks, &c.	11,300			
His incidental expenses . . .	8,500			
Extra expenses of removal to Trenton in 1798	441	35		
			20,241	35
EXPENSES *of the* MINT, *viz.*				
The Director	2,000			
Treasurer	1,200			
Assayer	1,500			
Chief-coiner	1,500			
Melter and refiner	1,500			
Engraver	1,200			
One clerk	700			
Two clerks	1,000			
Assistant coiner and dye forger . .	800			
Smiths, mill-wrights, carpenters, &c.	6,200			
Furniture, fuel, &c. . . .	6,300			
			23,900	
To the Secretary at War, his clerks, &c.	10,850			
His incidental expenses . . .	2,000			
To the accomptant of the war department, his clerks, &c. . . .	10,850			
His incidental and contingent expenses	1,000			
Expenses of removal of the war department in 1798	3,222	43		
			27,922	43
To the Secretary of the Navy, his clerks, &c.	9,055			
Fuel, stationary, &c. of the naval office .	2,850			
Removal of the naval department in 1798	427	48	12,332	48
Carried forward . . .			506,230	62

	Dols.	Cents.	Dols.	Cents.
Brought forward . . .			560,230	62
To the accomptant of the navy, his clerks, &c.	9,250			
His contingent expenses . . .	750			
To the keeper of the navy store, assistant, labourers, rent, porterage, &c. . .	3,800			
			13,800	
To the Surveyor-General . . .	2,000			
Assistants, chain-carriers, axe-men, and contingences	9,519			
			11,519	
To the Governor, Secretary, and Judges of the North-Western Territory . .	5,150			
Stationary, printing, and contingences	350			
To the Governor of the Mississippi Territory, and Superintendant of Indian Affairs for 1798	1,302	19		
To the Secretary of the Mississippi Territory for 1798	408	33		
To three Judges of the Mississippi Territory during 1798	1,448	36		
To the Governor, Secretary, and Judges of the Mississippi Territory . .	5,150			
Contingent expenses of the Mississippi government, including $\frac{2}{3}$ds of 1798 .	383	33		
			14,392	21
Miscellaneous expenses of the civil department	1,000			
Sundry pensions granted by the late government	953	33		
To the families of Harding and Trueman	375			
For the maintenance of light-houses, beakens, buoys, &c.	44,281	8		
Contingent expenses of the government	20,000			
Maintenance of Indian trading-houses	110,000			
Miscellaneous expenses unprovided for	4,000			
To the Postmaster-General, assistant, clerks, &c.	8,950			
Incidental expenses of the Postmaster-General's office	2,000			
To claimants under the "Act respecting the Loan Office and final settlement of Certificates"	30,000			
			221,559	
Total for expense of domestic government			767,199	26
FOREIGN RELATIONS.				
Expenses of effectuating the fifth article of the commercial treaty with Great-Britain	25,000		25,000	
Carried forward			792,301	24

	Dols.	*Cents.*	*Dols.*	*Cents.*
Brought forward			792,301	24
Salaries, office rent, clerks, &c. of Commissioners under the sixth article of said treaty	16,000			
Additional expenses incurred under the sixth article of said treaty . . .	10,000			
To Commissioners under the seventh article of said treaty	16,666	66		
Salaries, office rent, and clerks of Agents under the seventh article of said treaty	9,833	33		
Further expenses incurred by the treaty with Spain	20,000			
Expenses incurred by the treaty with the Mediterranean powers . . .	200,000			
			272,499	99
Expense of intercourse with foreign nations, regular and suspended . .	65,000			
Incidentals and contingences of the same	78,700			
			143,700	
Payments to American Consuls for incidental charges	20,000			
French prisoners	18,000			
Indemnification to subjects of Tunis and Algiers	51,987			
For charges on the captured ship Niger	11,000			
			100,987	
Total for expense of foreign relations .			551,187	
Total for domestic government . . .			767,199	26
Total for expenses of the civil list . .			1,318,386	26

Military Establishment and Forces.

OLD ARMY.

For the pay of troops . . .	445,224			
For subsistence of the officers . .	46,376			
For subsistence of the non-commissioned officers and privates . . .	371,789			
For forage	17,160			
Equipments of one company of cavalry	2,140			
For horses of cavalry to replace the dead or unfit	4,500			
For cloathing	127,450			
For bounties and premiums . .	5,000			
For the hospital department . .	12,000			
For the ordnance department . .	81,180			
Quartermaster's department . .	200,000			
Annual allowance to invalids . .	93,400			
Total expenses of the old establishment			1,416,219	
Pay of temporary agents	15,000			
Running the line of demarcation . .	4,000			
Carried forward	19,000		1,416,219	

	Dols.	Cents.	Dols.	Cents.
Brought forward	19,000		1,416,219	
Presents to Indians and support of their embassadors	10,000			
Rations to Indians	22,500			
Fortified posts on the Indian frontier	60,000			
Incidentals and contingences	20,000			
Total for expense of the Indian department			131,500	

ADDITIONAL ARMY.

Pay and subsistence of officers, non-commissioned and privates	1,600,443			
Forage	45,478			
Bounties and premiums	135,016			
Cloathing	241,100			
Horses and equipments of dragoons	58,793			
Hospital department	40,000			
Quartermaster's department	600,000			
Contingences	20,000			
Total for expense of the additional army			2,740,830	
Total for expense of the military establishment by land			4,288,549	

MARINE FORCE.

To officers of the navy	305,982			
For subsistence of the officers	185,544	19		
To seamen	672,990			
For provisions	431,726	30		
Contingent expenses	345,800			
Medicines, hospital stores, &c.	42,750			
For revenue cutters	117,591	92		
Total expense of the present naval establishment			2,102,384	41
To the marine corps, their pay and rations	179,798			
Their cloathing	29,594	87		
Military stores	25,951	51		
Contingent expenses	420			
For bounties and premiums	2,024			
Total expense of the marine corps			237,788	38
For building, equipping, arming, and contingent expenses of new ships			1,004,504	24
Total appropriations for the navy			3,344,677	3
Total appropriations for the land force			4,288,549	
Total for expense of the military establishment by sea and land			7,633,226	3
Total for expense of the civil list			1,318,386	26
Total for national expense			8,951,612	29

Mode of deſtroying Worms in Peach-Trees, by means of Lime: in a Letter from Dr. Gamage *to* Dr. S. L. Mitchill.

New-York, Aug. 18, 1800.

DEAR SIR,

THE deſtruction of the *peach-tree*, near the ſurface of the ground, by a ſhort white *worm*, has become a general complaint; and my having loſt ſeveral by that *inſect*, induced me to make trial of *lime*. The reſult anſwered my moſt ſanguine expectations. The tree revived, and the fruit is in a flouriſhing ſtate. The mode of application was to ſlake the lime until it was in a conſiſtence to ſpread, then apply it about three inches above and below the ſurface. This method of uſing lime, has been ſucceſsful; and I am convinced, from this experiment, will effectually deſtroy the worm.

I am, Sir, with much reſpect,
Your very humble ſervant,
JOHN GAMAGE.

Dr. S. L. MITCHILL.

Some ſtrictures having been made, in this publication, on a volume of poems lately published by Mr. Low, we chanced luckily to meet with ſome criticiſms on the ſtrictures themſelves. Our judicature, though ſelf-created, plumes itſelf on its candour, and it is in ſubmiſſion to this principle, that we venture to make theſe animadverſions a part of our miſcellany. We, indeed, are merely advocates, before the general bar of the public; and, as we claim a right to be heard in the exhibition of our opinions, we are not only willing, but extremely anxious that the author ſhould enjoy the ſame privilege with ourſelves; and that his voice may be heard at a greater diſtance, and by the ſame auditors who heard the accuſation, we take the liberty to lend him our trumpet, and to place him in our pulpit.

In doing this, however, we beg leave to ſuppreſs his proem, not becauſe it is either trite or inſipid, but merely becauſe it would, like thoſe of Cicero, ſuit any other production as well as this. We wiſh that juſtice may be ſatisfied at as ſmall an expenſe of time and of breath as poſſible.

CANDIDUS *verſus* REVIEWER.

I HAVE derived much pleaſure from a peruſal of the poems of Mr. Low; and, notwithſtanding the unfavourable criticiſms of certain Reviewers, am ſtill of opinion that they may be conſidered *as one of the beſt collections which have hitherto originated in this country.* A comparison of the work with the review itſelf, will certainly convince the intelligent and judicious reader, that the author has ſuperior pretenſions to poetry than the reviewers have talents for criticiſm.

The firſt piece in the collection, is an *Ode on the death of General Waſhington;* which was for many ſucceſſive evenings recited at the theatre, and received with that public applauſe, which was denied to the frigid and inanimate production of the author of "Weiland." Let the following lines be conſidered as a ſpecimen of the taſte and ability with which the author, upon that mournful occaſion, has touched the poetic Lyre:—

"When mad Ambition forg'd the galling chains
Which Freedom loathes and man diſdains;
When Cruelty, fell murd'rer, ſtood,
Thirſting, panting for our blood,
And Carnage ſtrew'd th' enſanguin'd plains;

When curſt Oppreſſion, with gigantic ſtride,
Spread deſolation far and wide;
When harveſts periſh'd, cities blaz'd,
And lawleſs Power advanc'd with arm uprais'd,
To cruſh the hallow'd fane which Freedom rear'd,
Our ſhield, our ſtrength, our laſt reſource,
The mighty WASHINGTON appeared,
And turn'd aſide its vengeful force:
When Perſeverance ſhrunk aghaſt,
And Hope's bright rays were overcaſt;
When paraliz'd and weak, our little band
Of ſuff'ring heroes mourn'd, that ſoon their land
Would groan beneath a foreign yoke,
Their gallant leader, in that trying hour,
Exerted more than mortal power:
He rous'd Columbia's energies once more;—
Columbia from her lethargy awoke:
Himſelf a hoſt, the champion roſe;—
He hurl'd War's thunders on our foes:
Th' embattled foe, aſtoniſh'd, fled;—
Immortal laurels grac'd the victor's head!
Glad *Io Pæans* then his triumphs ſung;
But now our harps are on the willows hung,
Or only to the ſtrains of ſorrow ſtrung."

The lines which conclude the following paragraph, have been ſeverely cenſured by our critics.

"Thus ſhines the ſun, when firſt his morning ray
Sheds on our world a radiant flood of day;
Thus from the zenith pours his fervid light;
And thus he leaves a world involv'd in night!
Inſatiate Death! thy triumph now is vain;—
What tho' thy dart a WASHINGTON hath ſlain,
Yet boaſt, fell tyrant! of thy prize no more;
For lo! where ſeraphs with thy conqueſt ſoar;
On wings of love they bear him up ſublime,
Far, far beyond the ſcenes of ſenſe and time!
Heav'n's everlaſting portals open wide!
Celeſtial glories pour their dazzling tide!
The heav'nly minſtrels loud hoſannas ſing,
And his pure ſpirit to its Maker bring;
In God's effulgent preſence, lo! he bows;
A crown of well-earn'd glory decks his brows!"

"The introduction of the ſpirit of Waſhington into heaven, and its coming up to its Maker and making a bow, (in the opinion of our ſapient Reviewers), is neither awfully grand nor elegantly little."

The apparent force of this cavil conſists in the act of bowing. The *gentlemen* who made it, muſt have fancied they were attending a Preſident's levee, or entering a lady's drawing-room. The moſt elevated ideas may be leſſened into meanneſs by coupling them with ludicrous aſſociations. The paſſage in queſtion can only become objectionable by affixing to it the ridiculous ſenſe of the Reviewers.

Bowing, in itſelf, is conſidered as an act of extreme humiliation. It is an attitude or inclination of the body, uſed to ſignify great ſubmiſſion or reverence. There is nothing in thoſe lines which has a tendency to excite mean or ludicrous ideas. The ſentence which has been the ſubject of complaint, is far from wanting elevation. Appoſite inſtances might be ſelected from the moſt celebrated poems; nor is it unfrequent in ſacred writings. Thus Milton, after the Meſſiah had been addreſſing the Father, deſcribes him as bowing before the "Paternal Deity:"

"So ſaid—he, o'er his ſceptre *bowing*, roſe
From the right hand of glory where he ſat."

Again, from Shakeſpeare:

——— "Rather let my head
Stoop to the block, than theſe knees *bow* to any
Save to the God of heav'n, and to my king."

And in ſcripture:

"Wherewith ſhall I come before the Lord, or *bow* myſelf before the moſt high God?"

If the paſſage had not been peruſed under the influence of a pre-

meditated determination to cenſure, it is impoſſible that the remark could have preſented itſelf. A critique ſo puerile and captious, unequivocally betrays the moſt contemptible ignorance or illiberality.

Speaking of our rapid advances in cultivation and ſcience, theſe lines occur in the poem entitled "Peace."

"Whoſe fruits, delectable to mental taſte,
Now bleſs the regions late a ſavage waſte:
For lo! where thorns and thiſtles lately grew,
A thouſand ſeminaries riſe to view."

Notwithſtanding this paſſage has incurred unmerited animadverſion, it preſents a picture no leſs real than gratifying in its contemplation. America was but, of late, an uncultivated wild;—the habitation of ferocious animals, and no leſs ſavage men. The "thorn" and the "thiſtle," in reality, occupied thoſe very ſpots which induſtry now hath conſecrated to the ſciences. Amplification is a figure allowed to the orator and the poet; yet, it would be difficult to pronounce whether ſuch *licentia poetica* has been exerciſed upon this occaſion. If our bard ſhould be interdicted from the uſe of ſuch figure, and the poet rigidly confined to the rules of cold mathematical calculation, perhaps it would not be difficult to prove that his aſſertion reſpecting the thouſand ſeminaries, ſo far from being a *hyperbole*, is ſtrictly and literally true: and that no leſs a number of colleges and academies have in reality baniſhed the wild thiſtles of the wilderneſs.

In the elegy on the death of Dr. Youle, the poet is alſo accuſed of extravagance:—

"Nature convuls'd with ſympathetic throes,
Sighs ſad reſponſes to the Muſe's moan;
And the loud ſtorm expreſſes, as it blows,
In diſmal ſtrains, the Muſe's friend is gone!
Ah! there is cauſe for Nature to complain,
And thoſe with Nature's warm impreſſions bleſt;
For ſure, of all the fav'rites in her train,
He felt her power, and lov'd her image beſt."

There is a ſarcaſtic vein in the language of the review too groſs and palpable to eſcape the dulleſt obſerver. It betrays an intention rather to injure than criticiſe with candour. A ſneer is certainly the evidence of ill nature, but it is not always indicative of ſuperior ſagacity. Such a review in the days of Pope, would have inevitably conferred upon its authors a conſpicuous ſtation in the pages of the Dunciad. Dr. Youle was not a common character. He was not one of thoſe little witlings which now infeſt the gardens of Parnaſſus. Poſſeſſed of a mind glowing with the moſt active benevolence, he was making extraordinary advances in philoſophy. In an eminent degree he had every quality which is eſtimable in the friend. Our bard admired and loved him: his effuſions muſt be true to nature, for they flowed ſpontaneous from the heart.

But to anſwer the criticiſm. Every elegiac compoſition ſuppoſes that its author writes under the immediate influence of real or imaginary diſtreſs. His ſorrows preſs themſelves upon the attention, and create, as it were, a peculiar atmoſphere of their own. Every object by which he is ſurrounded, becomes tinged by melancholy. The poet looks at nature with a different eye: he views creation through a medium created or modified by his imagination; and, in the fervency of his impreſſions, ſuppoſes that the univerſe ſympathizes with his griefs. As far as precedents can be offered in juſtification, numberleſs parallel paſſages might be produced from Shakeſpeare and other eminent

poets. The language and imagery of passion, would perhaps be unnatural if they were strictly chaste and regular. Violent emotions speak in a bold and impetuous style; and the figures to which they lead, are equally glowing and enthusiastic. If the figures of Mr. L. had been less extravagant, his elegy certainly would have been more cold.

It is admitted that the address to Kotzebue exhibits a faithful portrait of that inimitable author, and conveys remarks that bespeak a "good portion of taste and discrimination as an admirer of the drama." That address is, however, deemed to possess no legitimate pretensions to poetry. It is written in blank verse. From the following specimen, the judicious reader will decide whether it is deficient in numbers, harmony, or spirit.

"Pure is thy gold, oh poet! no alloy
Of hackney'd ſentiment, or vapid wit,
Its native brightneſs ſullies, or impairs
Its ſterling value; brilliant are thy gems,
And precious and intrinſic is their worth:
They, with no conterfeit or borrow'd
luſtre,
On mental viſion glare a tranſient beam,
And cheat the ſenſe with meretricious
beauty.
With bold, original, and daring genius,
With noble independence, and a taſte
Correct and poliſh'd, thou haſt ſpurn'd
the bounds
To which ſcholaſtic pedantry, to which
Th' imperious voice of ancient prejudice
Had long confin'd the drama; broke
the ſpell,
(As Albion's *Shakeſpeare* erſt) the ſlaviſh
ſpell,
By ages conſecrated, ſanction'd ſtill
By thoſe who make antiquity their guide;
Who view its dogmas with religious awe,
And by its crude opinions ſquare their
own:
Long its abſurd and arbitrary rules
Have kept in vaſſalage the mental world,
Repreſs'd the fire of genius, and controul'd
And warp'd and fetter'd man's unproving powers;
Which nature did ordain with ev'ry age
To grow more perfect, more ſublime to
riſe,
And unreſtrain'd to wing their tow'ring
flight.
Theſe artificial rules thy taſte contemns,
Theſe falſe reſtraints it greatly ſets at
naught;
Succeſsfully haſt thou exploded theſe,
Or haſt improv'd—No bounds thy genius knows,
Except the limits Nature hath preſcrib'd,
And cultivated Reaſon does approve."

As an example of the author's talents for elegiac poetry, they have certainly cited two of his most tame and spiritless verses. Was this candid and generous, or even impartial? Yet it is in perfect consistency with the general design of the Review.

It is not every poem that furnishes an opportunity of sublimity; nor will every subject admit of that grandeur and majesty which constitute its essence. There are orders in poetry as well as in architecture, each possessing its appropriate beauties, and distinguished by characters too prominent to be mistaken. Thus the pastoral is adapted to the description of rural scenery, of the picturesque, the beautiful, and luxuriantly romantic; serenity and placid impressions are, in general, created by its pictures. The imagination is lulled into repose by the mild tranquillity of the objects it exhibits. He who expects sublimity in the pastoral, should look for thunder in the clear, unruffled sky.

Epic, or heroic poetry, is the proper vehicle of the sublime. It may sometimes flash its lightning into the drama or the ode. Sublimity requires a rare assemblage of powers, which has fallen to the lot of few mortals. Homers, and Virgils, and Ossians, are uncommon characters. Like Cæsar and Bonaparte, ages and revolutions interpose to divide them. If we are moved by the excellent flight of the Iliad and the Æneid, or our souls awakened to solemn exstacy by the transporting harp of the

ſon of Fingal, we are not the less pleased and ſweetly charmed by the ſoft and dulcet ſtrains of Goldſmith, Grey, or Shenſtone.

Mr. Low's collection *muſt be claſſed among poems of the latter deſcription.* In that department, they are entitled to a reſpectable rank. His deſcriptions are pleaſing, his imagery correct: he diſplays a vigorous imagination, and, throughout the whole, his verſification is eaſy, flowing, and harmonious.

His "*Camira and Angelica*," "*Alphonſo and Agnes*," and the "*Ode to Health*," may be conſidered among the beſt productions. The firſt is in the manner of Goldſmith's celebrated "*Edwin and Angelina*," and the ſecond of the "*Alonzo and Imogene*" of Lewis. An extract from each of theſe, will furniſh a more correct ſpecimen of Mr. L.'s genius and taſte, than any which the Reviewers have thought expedient to cite.

Elegant ſimplicity and unaffected pathos, are the beauties characteriſtic of Goldſmith's "*Edwin and Angelina.*" Whether Mr. L. inherits *a ſpark of the ſame celeſtial fire*, may be diſcovered from the following deſcription of Lorenzo:

" By ſcience was his mind inform'd;
His heart was bleſt by grace;
Benevolence his boſom warm'd,
And mantled in his face:

He lov'd the broken heart to bind,
The vicious to reclaim;
He glow'd with love of human kind—
Their good was all his aim.

His heart was tender and ſincere;
He knew no vice or guile;
For ev'ry wretch he had a tear,
For ev'ry friend a ſmile."

The admirers of "*Alonzo and Imogene*," will compare the following animated deſcription of a ſcene truly tragical, with the beſt verſes of their favourite production:

" Now ſwift fly the horſes—ſwift ſpin the wheels round;
The caſtle's high turrets recede;
Scarce ſeem the fleet courſers to tread on the ground,
They plunge deep in vallies, o'er mountains they bound,
They rival the hurricane's ſpeed:

Alphonſo endeavours to govern their fire,
But calls to the drivers in vain;
Such fury the mettleſome ſteeds does inſpire,
They more than Herculean exertion require,
Their perilous ſpeed to reſtrain:

O'er ditches they leap, over hedges they fly,
Now down the fell precipice daſh;
Wheels rattle, ſteeds ſnort, lightning glares through the ſky!
Winds bellow, and thunder rolls awful on high!
And burſts with a terrible craſh!

The ſhock fills Alphonzo with dreadful alarms;
The virgin clings to him abaſh'd;
He fears for her life, while he hangs o'er her charms;
She ſhrieks, with wild terror—ſhe faints in his arms!
The chariot in pieces is daſh'd!"

A ſpecimen of poetic genius, ſuch as that which follows, from the "*Ode to Health*," is ſurely better adapted to convey an adequate idea of the merits of a writer, than the moſt laboured animadverſions of our Reviewers:

" Yes, all thy charming haunts I know and love:
Through woodlands thou art wont to rove,
Where, crown'd with oaken leaves, Sylvanus keeps his court,
And happy native Dryades ſport
Beneath the pendant foliage of the grove,
Forever blooming, young and fair.
Propitious Goddeſs!—Now convey me there;
Lay me on ſome moſs-deck'd ſeat,
Where limpid ſtreamlets murmur at my feet;
Or, ſtretch'd incumbent on the ſea-beat ſhore,
Let me hear the Atlantic roar,

Enjoy the ocean-ſmelling gale,
And there invigorating breath inhale.
Romantic Fancy there, thy ſportive child,
Beneath thy ſmiles, in youth immortal lives;
There, with unreal views, and pictures wild,
Beatifing viſions gives!
She points to where th' aquatic genius dwells,
Hears Tritons ſound their dulcet ſhells,
To Nereides hears them tell their loves,
Amid their pearly walks and coral groves.
Awake, oh Health! theſe torpid powers of mine,
That not ev'n Fancy's mimic arts can pleaſe;
For thine are all her vivid views, and thine
Each ſcenic charm and image which ſhe ſees,
Nor only doſt thou give illuſive joys like theſe—
Where'er thou deigneſt to reſide,
Peace ſits ſmiling at thy ſide;
Hope, exulting, upward ſprings;
Love expands his downy wings;
Plenty opes her garners wide;
And equable Content her cheerful matins ſings."

CANDIDUS.

Queries reſpecting the JEWS.

To the Editor of the Monthly Magazine.

SIR,

I HAVE wished for some time past to obtain information concerning several points in the history and present state of the JEWS. Every believer in christianity must look upon that people with peculiar reſpect and attachment, when he recollects how intimately their ſelection and separation from the rest of the world and their future proſpects, are connected with the religion which he poſesses; and the philosopher must regard their rise, progress, and singular situation, as a wonderful phenomenon in the history of man. I take the liberty to state the following queries through the medium of your excellent Miſcellany, in hopes that you, or some of your readers, will be able to furniſh satisfactory answers to them.

1. What is supposed to be the present number of Jews throughout the world?

2. In what part of the globe is the largest body of this people ſituated?

3. Have this body of religionists any common head, or council for information, advice, and government, as most ſects of Christians have?

4. Is the distinction of *tribes* still kept up among them, as of old? And, if this be the case, is it known to what tribe or tribes the Jews in America, for the most part, belong?

5. Are the Jews divided into ſects and parties? If so, what are the names of these parties reſpectively—what are the distinguiſhing tenets of each—where are they to be found—and what proportion do they bear to one another in point of number?

6. If, as I have been informed, they have lost all traces of the family of *David*, and indeed know not that any of the lineal descendants of that family are now on earth, how do they look for the fulfilment of the prophecy concerning the lineage of their expected Meſsiah?

7. Do they expect to be reſtored to their own land, by their Meſsiah, when he ſhall appear?

8. Do they expect that their Meſsiah, when he comes, will prove to be a divine, or a human deliverer?

BIBLICUS.

New-York, Sept. 12, 1800.

Remarks on American Criticism.

To the Editor of the Monthly Magazine.

SIR,

I CANNOT help thinking that your bench of critics ſometimes decide on American publications

with too much severity. They adopt rules of criticism as rigid as if we were on the other side of the Atlantic; and seem to make no allowance for our youth and the disadvantages which we unavoidably labour under in all pursuits of a literary and scientific nature.

I remember not long since to have heard, that a young Irish gentleman, who came from his native country to New-York two or three years ago, being in conversation with some ladies respecting the *highlands*, on the North-River, through which he had sailed a few days before, and being asked whether he did not think they afforded many grand prospects, answered, that they were, indeed, quite large and respectable *for a young country*. This conceit pleased me exceedingly. Pray advise your Reviewers to judge of every thing which they undertake to dissect, upon similar principles.

It vexes me, Sir, every month to find your critics measuring our American productions by rules precisely such as Tooke, Harris, Kaimes, Blair, or Lowth would have applied to British efforts of genius. Do they not see that this is unjust and absurd? They ought to know two things—that there is an *American language*, which can only be criticised upon American principles; and that there is an American size of genius, corresponding to our youthful standing in the republic of letters, which can no more be estimated by transatlantic proportions than a yard measure among the inhabitants of *Lilliput* by a measure of the same denomination in *Brobdignag*.

It is true, the great cultivators and adorners of English literature have been Britons. On this account, your silly reviewers have supposed, that the more we authors in this western world write like Addison, Swift, Pope, and Johnson, the nearer we approach to perfection. Hence they talk to us gravely, of strong and weak arguments—of a style perspicuous or obscure, nervous or feeble, harmonious or discordant, &c. Sir, I repeat it again, we are a *young country*, and what is more, we are an *independent* country, and I hope we shall have no more of this ill-judged and unseasonable nicety. What though arguments be erroneous, unavailing, or ridiculous? What though the bathos and the bombastic perpetually alternate in our compositions? What though we disadjust the formal habiliments of your buckram grammarians? Pray let us alone—we wish to be *independent* of all the world, in a *literary* as well as in a *political* sense. Such independence cannot be secured but by our adopting many peculiarities: and we hope nothing will be done by your critics in future to abridge our privileges, to put us out of humour with them, or to prevent their being transmitted, inviolate, to the most distant posterity.

AMERICANUS.

A Project for finding an Universal Standard of Measure. By Ebenezer Burling, *of Cortlandt-Town, (New-York) In a Letter to* Dr. Mitchill, *dated June* 1, 1800.

AMONG the many mysteries over which Nature has hung the cloud of obscurity, that of a natural standard of measure has always been esteemed one of the most important. It doubtless has been a subject of inquiry, amongst ingenious men, from the earliest ages down to the present time. Its importance has arisen, more, perhaps, on account of its seeming simplicity, than any real use it might be to the world: for, at the first view,

it appears to be within the reach of a middling capacity. Men of science know, and to such this is addressed, that philosophers and mathematicians, both in America and Europe, have in vain united their talents to rend the veil from this secret. The national institute of France seem determined to overcome it by dint of labour; but, when they have completed their Herculean measurement, it will still be imperfect; for, though it may be perpetual, yet it will never be universal; as no other nation will ever resort to them; and, to perform the work in their own countries, will be attended with too great an expense. Some law of nature must be found that will be universal, and invariably the same in all places. Nature seems to have deposited this jewel deep, with a design to sport with the genius of philosophers; yet leaving a possibility, that is to be found in a well-known law that governs central forces. It is found, when a body of matter is made to revolve in a vertical direction round a centre, it is acted upon by two powers opposed to each other. The centripetal power is always the same, notwithstanding its increase or decrease of velocity, viz. its own specific gravity. The centrifugal power is increased with the velocity two ways: If the number of revolutions are indefinite, the increase is as the times and distance from the centre; but if the revolutions are fixed, then the increase is as the distance only, and vice versa. It is not difficult to deduce, that if the periodic movements are determinate, the distance necessary to produce a centrifugal force equal to that of the centripetal, will be the same in all experiments, independent of local circumstances.

What has been written, I think is a sufficient explanation of the theoretical principle of my scheme; I therefore proceed to describe the manner in which I would reduce it to practice.

The first idea that presented to my mind, was to use a common whirling table, which should have an invariable motion during the time of operation; then, with two weights of equal gravity, the one placed on the table to revolve horizontally, the other suspended under the centre of the table, in a line communicating with the first: I would then set the table in motion, at a given rate, and repeat this until I found the place for the first weight, which would be where the two powers were equal. This I would make my standard, or, on the contrary, I would cause the distance to govern the number of revolutions. This machine, no further described, is very imperfect, though capable of being improved until every objection vanishes; but, as I mean to describe another more simple, I think most proper to be minute with that only. This I would perform with water, instead of weights, as follows: Let there be an upright shaft set to move on a point, and by means of wheels. Into the side of this, as far as the centre, I would insert the end of a tube, two yards of which should go off from the centre of the shaft in a horizontal direction, and one fourth of that length should rise perpendicularly at the outer extremity, and from the top of the horizontal part of the tube: this horizontal part should be filled with water and set in motion; the movements increased until the centrifugal force of the water raised it to the top of the perpendicular part of the tube, where it would discover itself by issuing through a small aperture in the centre, which may very nicely be determined by making the water black and fixing paper near where it passes.

The machine being regulated to produce this effect, all that is neces-

sary, is to note the time of its movements. And as in the first, the time is governed by the distance, so, in all future experiments, or in the mechanism of other machines, the time will govern the distance.

This machine may be set in motion by means of a weight, and regulated by a pendulum, to agree with a clock.

As it might be objected that the time could not be ascertained with sufficient exactness, I answer, that as one revolution of the machine determines the distance, either too much or too little, it cannot be materially affected by what could be called a great error in a time-piece.

There are many minute circumstances necessary to be understood, in order to conceive a just idea of this machine and its effects; but I suppose it cannot be necessary to go farther into particulars, and conclude by recommending it to be a perfect standard for measure, without a single objection that I cannot remove, except the obscurity of its origin.

American Review.

Art. XXI.

Views of the Public Debt, Receipts and Expenditures of the United States. By Albert Gallatin. 8*vo. pp.* 61. *New-York.* M. L. *and* W. A. Davis. 1800.

THE design of the author of these "Views," and the mode of examination and reasoning adopted by him, in treating of the public debt and revenue, will be best explained in his own words:

"The Secretary of the Treasury, in a letter to the committee of ways and means, dated 22d January, 1800, gave it as his opinion, that 'the principal of the debt of the United States had *increased*, since the establishment of the present government, the sum of dollars 1,516,338 : 50.' A committee of the House of Representatives, appointed on the 20th March following, 'to examine the accounts of the United States, relating to the public debt, and to report the amount respectively incurred and extinguished, and generally such facts as relate to the increase or diminution of the same, since the establishment of the government of the United States under the present constitution,' reported, on the 8th May, a number of statements, furnished by the Treasury department; and as the result drawn by them from those statements, that the public debt, instead of having *increased* one million and a half, as stated by the Secretary of the Treasury, or to a larger amount, as had been suggested, was, on the 1st January 1800, *diminished*, by a sum 1,092,814 dollars and 48 cents, if contrasted with the debt on the 1st January, 1790; and by a sum of 3,972,878 dollars and 66 cents, if compared with the debt of 1st January, 1791.

"It is intended, in this essay, to examine some of the facts contained in the Treasury statements, to discuss the grounds of the opinion of the committee, and to add some general observations on the financial operations of the government of the United States.

"The progress or diminution of the public debt, during any given period, may be stated in two different ways, which constitute two different views of the subject.

"1st. The amount of the debt, as it did really exist at the beginning and end of the period, may be simply stated without making any deductions resulting from collateral considerations; and the difference between the two amounts will show what may be called the *nominal* increase or diminution of debt during the period.

"2d. From the *nominal* or *apparent* amount of debt, thus existing at the beginning and end of the period, may be

reſpectively deducted the amount of funds actually poſſeſſed at thoſe two different times by government, and applicable to the reduction of the debt; and the reſult will give a more general comparative view of the financial ſituation of government than can, perhaps, be derived from the inſulated conſideration of the amount of public debt.

"The firſt way is that which has been univerſally adopted in other countries in ſtatements of that kind. When the amount of the public debt of Great-Britain is ſtated, the nominal amount is always given, without making any deductions on account of any funds or reſources which might be applied to the payment of ſome part of it. Thoſe funds being perpetually liable to be diverted to other purpoſes, no deduction is ſuppoſed to be allowable, until after the money has actually been applied to the reduction of the debt. Yet, it is certainly proper, in order to have a full and comprehenſive view of the ſubject, to ſtate the account both ways. If an adminiſtration ſhall have contracted, during a certain period, a debt of one million of dollars, but ſhall leave in the Treaſury, one million of dollars more than was in it at the commencement of the period, and that million not charged with any incumbrance, nor requiſite to defray any authorized expenſe, it cannot be denied, that, notwithſtanding the nominal increaſe of debt, the financial ſituation of the country is not changed. It is, nevertheleſs, evident, that this laſt mode is more uncertain and more liable to induce an error, on account of the difficulty of aſcertaining, with preciſion, what are the funds or reſources actually poſſeſſed by government, and ſtrictly applicable to the reduction of the debt.

"The ſtatements furniſhed to the committee of the Treaſury department, are intended to give the amount of debt as it really did exiſt on the 1ſt days of January, 1790, 1791, and 1800, and their reſult ſhows ſimply the nominal difference of debt on thoſe reſpective days, with only one exception. The ſhares owned by government in the Bank of the United States, are deducted from the nominal amount of debt on the 1ſt January, 1800; and the deduction ſeems proper, even on the principle of ſtating that nominal amount, becauſe thoſe ſhares yield to government annual dividends, which are a proper offset againſt an equal amount of the intereſt paid on the public debt. The *poſſeſſion* of thoſe ſhares is preciſely the ſame thing as the *reduction* of an amount of debt, coſting government an annual intereſt equal to the dividends receivable on the ſhares.

"The report of the committee is intended to give a comparative view of the financial ſituation of the United States, by deducting from the nominal amount of debt on thoſe days, what they ſuppoſe to be 'certain funds acquired by the government, and which may be applied to face the foregoing debt."

The amount of public debt, as ſtated by the Secretary of the Treaſury, was, on the 1ſt of January, 1790, 72,237,301 dollars and 97 cents; on the 1ſt of January, 1791, 76,781,953 dollars and 14 cents; and on the 1ſt of January, 1800, 79,403,820 dollars and 30 cents. If the *nominal* amount of the debt on the 1ſt of January, 1790, be deducted from the *nominal* amount of debt on the 1ſt of January, 1800, the *nominal* increaſe will be 7,166,518 dollars and 33 cents.

The committee of the Houſe of Representatives, in their report to aſcertain the "real amount of debt" at thoſe periods, deduct from the nominal amounts, ſeveral *items*, as belonging to the creditor ſide of the account. From the amount of the debt, as ſtated above, on the firſt day of January, 1790, they take,

	Dols. Cents.
"1. Proceeds of lands on lake Erie, ſold to Pennſylvania by the former government, and paid in certificates - - - - - - - -	151,392 41
"2. Debts due to the United States, on balances of accounts which originated under the former government, and received in ſpecie - - -	62,586 74
Carried forward	213,979 15

	Dols. Cents.	*Dols. Cents.*
Brought forward	213,979 15	
" 3. Debts due by the United States, [being part of the ſum of dollars 515,460 94 included in the amount of debt due on 1ſt January, 1790,] diſcharged before 1790	15,927 13	
" 4. Caſh in Treaſury, or in hands of Collectors on 1ſt January, 1790	111,367 45	
" 5. Uncollected Cuſtom Houſe bonds	590,468 60	
		931,742 33
" This ſum deducted from the former, leaves the real amount of debt on 1ſt January, 1790		71,305,559 64
" From the nominal amount of debt on 1ſt January, 1800		79,403,820 30
Is deducted, " 1. Twenty-five per cent. advance on the original Bank Stock belonging to the United States	222,000	
" 2. Caſh in Treaſury, or in hands of Collectors, on 1ſt January, 1800, deducting a balance due to foreign officers and outſtanding regiſtered debt	2,593,931 30	
" 3. Remittance made to Holland, beyond what was neceſſary to meet all demands for 1799	548,955 84	
" 4. Uncollected Cuſtom-Houſe bonds	5,826,214	
		9,191,101 14
" Leaving ' true amount of debt on 1ſt January, 1800		70,212,719 16

So that, deducting the nett amount of debt on the 1st of January, 1800, from the nett amount on the 1st of January, 1790, as thus stated by the committee, the public debt has *decreased*, in that period, 1,092,840 dollars and 48 cents.

Mr. G. however, contends that, supposing the statements and deductions of the committee to be accurate and proper, it is not correct to call the result, the "true amount of debt," and to say that the debt "has, in fact, been diminished." He proceeds to show that the amount of debt, as stated by the Secretary of the Treasury, for the 1st of January, 1790, is incorrect in several particulars. On each, he enters into calculations and reasonings to justify the corrections he would make, which are too long for insertion, and of a nature not susceptible of abridgement. The result is as follows:

	Dols. Cents.	*Dols. Cents.*
" 1. Nominal amount of debt on 1ſt January, 1790.		
" Amount ſtated by the Secretary of the Treaſury		72,237,301 97
" *Add*—difference for the intereſt on domeſtic debt before 1790		17,670 46
		72,254,972 43
" *Deduct*, 1. Difference on the French debt	1,216 73	
" 2. Premiums on Dutch debt	263,000	
" 3. Difference on intereſt on the debt due to foreign officers	11,616 53	
" 4. Grant to General Greene's eſtate	71,453 36	
" 5. Debts diſcharged before 1790	15,927 13	
" 6. Proceeds of lands ſold to Pennſylvania	151,392 41	
" 7. Debt aſſumed for debtor States beyond their proportion	2,000,000	
		2,514,606 16
" Amount of debt on 1ſt January, 1790.		69,740,366 27

The amount of debt for 1st January, 1800, is also corrected and stated by Mr. G. as follows:

	Dols. Cents.	*Dols. Cents.*
"On 1st January, 1800.		
" Amount ſtated by the Secretary of the Treaſury -		79,403,820 30
" *Add*—Outſtanding regiſtered debt, and due to foreign officers - - - - - - - -		100,184 18
		79,504,004 48
" *Deduct*, 1. Six per cent. ſtock returned from Holland	20,373 33	
" 2. Premiums on Dutch debt - - - -	59,000	
" 3. Advance on Bank ſtock beyond its coſt - -	222,000	
		301,373 33
" Amount of debt on 1ſt January, 1800 - - -		79,202,631 15
on 1ſt January, 1790 - - - -		69,740,366 27
" *Nominal* increaſe of debt from 1790, till 1800 -		9,462,264 88

In these statements, it may be remarked, that Mr. G. enters into an examination of the fiscal operations of the government of the United States since the adoption of the present constitution. The assumption of the State debts, before the accounts between the debtor and creditor States were adjusted, has increased the funded debt of the United States above two millions more than he thinks ought to have been assumed, which sum he therefore deducts from the amount of nominal debt, as stated on the 1st of January, 1790, as not being a part of the *real debt* due by the old government. The debt paid by the present government to the estate of General Greene, for supplies to the southern army, is considered as merely *gratuitous;* because, Congress having actually paid the contractors for those supplies, were not bound to indemnify General Greene, who had made himself personally responsible as their security with the merchants who furnished the supplies. These two items, together with the premiums on the Dutch loan, which Mr. G. regards as no part of the principal of the debt, constitute the chief deductions made by him over and above those made by the committee.

He then takes a second and "comparative view, formed by deducting, from the nominal amount of debt, the funds *actually* acquired by government," as follows:

	Dols. Cents.	*Dols. Cents.*
"On 1ſt January, 1790.		
" Nominal amount of debt as per above - -		69,740,366 27
" *Deduct*, 1. Debts due under former government to United States, and received in ſpecie - -	62,586 74	
" 2. Debts due under former government to United States, and received in ſtock - - - -	24,091 31	
" Caſh in Holland - - - 132,475 31		
in Treaſury - - - 28,239 61		
in Collector's hands - 83,127 84		
in Paymaſter's do. - - 107,605 7		
	351,447 83	
		438,125 88
		69,302,240 39

" On 1ſt January, 1800.			
" Nominal amount of debt as per above - -			79,202,631 15
* *Deduct*, 1. Caſh in Treaſury - 2,161,867 67			
in Collector's hands 532,247 81			
		2,694,115 48	
" 2. Remittances ſaid to have been made to Holland beyond the payments due in 1799 - -		548,955 84	
			3,243,071 32
" Amount for 1ſt January, 1800 - - -			75,959,559 83
1ſt January, 1790 - - -			69,302,240 39
" Leaves for *increaſe of debt* for thoſe ten years, after deducting all the funds *actually acquired* by government, and which may poſſibly be applied towards a reduction of the debt - - - -			6,657,319 44

" And here it may be proper to obſerve, that the amount of cuſtom-houſe bonds credited by the committee, and excluded from the above ſtatement, is, for the 1ſt day of January, 1800, 5,826,214 dollars, and, for the 1ſt January, 1790, 590,468 dollars and 60 cents. The difference between thoſe two ſums, is 5,235,745 dollars and 40 cents, which, deducted from the ſum of 6,657,319 dollars and 44 cents, would ſtill leave, even on the inadmiſſible ſuppoſition that thoſe bonds ought to be deducted, an increaſe of debt, during thoſe ten years, of 1,421,574 dollars and 4 cents."*

From the results thus ſtated, the reader will be enabled to diſcern the points of difference in the reſpective calculations of the committee and Mr. G. We do not fully comprehend why the premiums agreed to be paid by the old government on the Dutch loan, and belonging to the *financial operations* of that government, ſhould not be conſidered as part of the debt with which the preſent government became charged.

It was not the buſineſs of the committee to inquire into the *principles* of the *aſſumption* of the State debts, or the manner in which it was made. They were directed to aſcertain the amount of the public debt on the 1ſt of January, 1790, and could not, therefore, ſtate the actual amount of the *aſſumed* debt otherwiſe than they have done. If two millions was aſſumed by the preſent government more than would have been found due by the adjuſtment of the accounts between the debtor and creditor States, that ſum muſt now remain due to the United States from thoſe States who were found indebted on the final ſettlement of their reſpective claims. Part of what was due from the State of New-York has been paid, though not into the Treaſury of the United States, yet in a way which, conſidered in a national point of view, may be regarded as equivalent. But Mr. G. goes further in cenſuring the "precipitate and random" mode of aſſumption which was practiſed, in ſuppoſing that it has augmented the debt of the United States more than ten millions. We ſhall not controvert the ſoundneſs of his reaſoning, nor re-examine an old and much agitated queſtion of policy and juſtice, which muſt now

* That is, admitting *two millions* deducted by Mr. G. for debt aſſumed beyond the proportion of the debtor States, from the amount of debt the 1ſt of January, 1790, which is not noticed by the committee; but if that ſum is conſidered as part of the debt at the above period, as the committee had a right to conſider it, after it was aſſumed, then the debt will have *been diminiſhed*; allowing the other deductions of Mr. G. and admitting the outſtanding bonds 578,425 dollars and 96 cents.

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be considered as finally settled. It can make little difference to the *people of the United States*, whether this debt is paid by taxes laid by the government of the United States, or taxes imposed by the State governments. Some difference may arise from the several modes of taxation practised by the several governments; but this difference is, probably, in favour of that of the United States.

The item which constitutes the principal difference in the results of the estimate of the committee and that of Mr. G. is the uncollected custom-house bonds, amounting to 5,826,214 dollars. The committee, in their view of this part of their statement, observe, that the same principles are equally applicable to the accounts of a nation, as to those of an individual; and that, to state the balance of debt in either case, the *debts* and *credits* ought to be drawn into the account: that the uncollected bonds are the property of government, and being personal engagements for money, must be regarded as credits, precisely of the same obligation and effect as if they were executed by individuals for money loaned to them: that the duties paid, or secured by these bonds, are upon the *importation*, not the *consumption*, and the bonds taken for duties which remain uncollected, are to be considered as securities for the revenue of the preceding year. They are fixed and absolute debts; and are, in part, *pledged* for the payment of the public debt.*

In answer to this reasoning of the committee, it is observed by Mr. G. that,

"The constitution has given to government the command over almost all the resources of the United States, and those resources may, in a general point of view, be considered as funds acquired *to* government by the adoption of the constitution. In what, then, do those custom-house bonds differ from the other general and uncollected resources of the country? Not on account of the persons who owe them. Were duties on imported goods, for the securing of which those bonds are given, ultimately paid by the merchants who are answerable for those bonds, then, indeed, the people of the United States, who owe the public debt, might take credit for the amount of those bonded duties payable by a few individuals. But those duties are paid by the consumers, by the people themselves. The merchants are only the collectors of the duties, for which they become answerable on the goods being imported; and the expense of collection costs to the consumers from 20 to 60 per cent. which the importers and other merchants receive, as a compensation for the trouble and risk of collection. The bonds are, in fact, a debt due by the people of the United States themselves, and which cannot be deducted from, or claimed as a credit by them, against the mass of their public debt. The people of the United States owe the whole amount of the public debt, whatever it may be, and the amount of uncollected duties. Give them credit for the amount of bonds given by merchants for the securing of those duties, and they remain still charged with the whole amount of the public debt, *without any deduction*. Those bonds differ from the other resources of the Union, which government may also command, only in one particular, in that their amount and time of payment are ascertained. And, in that particular, they in no way differ from every other tax of the ensuing year. Those bonds are nothing more than a tax assessed, but not yet collected, and they differ in nothing from the land tax, the amount of which was precisely ascertained, and which had been assessed in many of the States on the 1st January, 1800, but was not yet collected. A farmer, whose tax was assessed, was as much indebted to government for the amount of his tax, as the merchant for his bond. Yet the committee have taken no credit for the land tax, which, as well as those bonds, was to be collected in the course of the year 1800. They have not even

* See the report of a committee of the House of Representatives, published in the different Gazettes in May last.

taken credit for the uncollected duties on ſpirits diſtilled and ſtills, although a great part of theſe were actually due. The committee were aware that a tax not yet collected, cannot be conſidered as a ſet-off againſt an exiſting debt; that the probable amount of ſuch a tax is never taken in account, except as making part of the probable receipts of the enſuing year, and as applicable to the expenſes of that year. And it appears incredible that they ſhould not have perceived that thoſe bonded duties were preciſely in the ſame ſituation with all other taxes, to be collected the enſuing year; that they were like other taxes, payable by the body of the people, and that they conſtituted, in fact, two thirds of the probable receipts of the enſuing year, and were applicable ſolely to the expenſes of that year.

"The committee ſay that thoſe bonds are 'funds which may be applied to *face* the debt.' The committee well knew that they could not be applied to *pay* the debt. No part of them can be applied to pay any part of the principal of the exiſting debt, unleſs there ſhould be a ſurplus in the receipts of the preſent year over the current expenditure. And ſo far was this from being the expectation of Congreſs, that they authorized a loan of three millions and a half of dollars, in order to cover the exceſs of expenditures over the receipts of this year."

There appears to be more refinement than juſtness in the obſervation of Mr. G. that because the duties are *ultimately* paid by the *conſumers* of the merchandize imported, the bonds are, *in fact*, a debt due by the *people* of the United States themſelves, and are not to be deducted from or claimed as a credit by them againſt the maſs of their public debt. This argument would evidently prove too much; and there is no neceſſity to reſort to any very ſubtle or abſtract reaſoning to detect the miſtake of the committee in deducting thoſe bonds from the amount of the debt. The individuals, or *merchants*, who give the bonds, and the people of the United States, are, in the common ſenſe of men, two diſtinct parties. Thoſe who are accuſtomed to the conſideration of ſuch ſubjects, will eaſily decide on the propriety of the deduction made by the committee. In the *ordinary* and *limited* view of the debt of a nation, we ſhould be inclined to believe the reaſon aſſigned by Mr. G. for excluding the Cuſtom-houſe bonds, as correct. But if, from the *nominal* amount of the increaſe of the public debt is deducted only the funds *actually* in the public treaſury, without taking into the account the other funds and reſources of the government which have been created and aſcertained during the period of ten years, may not the public be lead to form as erroneous concluſions of the ſtate of the public finances, as if theſe funds and credits were alſo deducted from this ſuppoſed balance or increaſe? A liberal and comprehenſive ſurvey of the financial operations of the government, would embrace the whole ſubject, and diſcern whether the increaſe of the debt owing by the United States, produced by extraordinary and unforeſeen events, had not been accompanied by an equal augmentation of the property and reſources of the government. In the examination and ſtatement of the *affairs* of an individual, the amount of his out-ſtanding debts, and property on hand, would be taken into the account, as well as the amount of debts due from him to others. The committee were governed by this conſideration in their admiſſion of the bonds due, as credits, but did not make any allowance for the property acquired by the government, which cannot be applied to diſcharge any part of the debt.

There is a difference of near three millions in the reſult, whether the debt, as liquidated and funded by the United States, taken at the period of January 1, 1791, or the amount of the debt as it ſtood at the

close of the year 1789, be regarded as the true amount of debt with which the present government became charged. The committee supposed the former to be the true amount after deducting the funds which arose during the year 1790: but they stated the account both ways. The difference chiefly consists in a year's interest, which accrued from the time the present government began its operations, to the period when the old debt was funded and provided for by law. If this year's interest is deducted from the old debt, ought not the Custom-house bonds, which may be considered as applied to pay the interest of the debt for the *current* year, be taken into the account? But in whichever way the calculation is made, the financial situation of the United States appears to be the same. The subject, in this view, is of no further importance than as to the influence it may have on the opinions of those who measure the *public* prosperity and happiness by the accounts of the treasury. There are *moral* and *political*, as well as arithmetical and fiscal *views*, which present themselves to the mind of an enlightened patriot and philanthropist.

The second branch of this inquiry relates to the "receipts and expenditures" of the United States. Several deductions are made by Mr. G. from the amount of receipts as stated by the Secretary of the Treasury; and the whole amount during ten years, from the commencement of the present government, is as follows:

	Dols. Cents.	*Dols. Cents.*
" Old debts received	302,667 13	
" Loans	25,775,795 56	
" Sales of Bank ſtock	1,384,260	
" Sales of Land	100,339 84	
" Revenue	54,242,213 54	
" Sundries	1,541,412 54	
		83,346,688 61
" And the *expenditures* for the ſame period have been,		
" Payments of principal of the debt	20,654,847 30	
" Subſcription to the Bank of the United States	2,000,000	
" Intereſt on the public debt	27,559,430 35	
" Military eſtabliſhment, including land and navy	21,286,420 84	
" Civil domeſtic eſtabliſhment, including civil liſt and miſcellaneous expenſes	6,324,626 95	
" Intercourſe with foreign nations	2,810,539 66	
		80,635,865 10
" Leaving for balance unexpended, *viz.*		
" Caſh in Treaſury	2,161,867 67	
" Remittances to Holland	548,955 84	
		2,710,823 51
		83,346,688 61

The *nominal increase* of the debt during that period is thus deduced from the receipts and expenditures, estimated on the preceding principles:

	Dols. Cents.
" The monies applied to the payment of principal of the debt, are ſtated at	20,654,847 30
" From which deducting the amount of debts diſcharged before 1790	15,927 13
" Leaves for the true amount of monies applied to the reduction of the debt after 1ſt January, 1790	20,638,920 17

	Dols. Cents.	*Dols. Cents.*
" To which ſum the following additions muſt be made:		
" 1. A part of that ſum, *to wit*, dollars 1,619, 281 24 were applied to *purchaſes* of the public debt; the amount purchaſed was, dollars 2,307,661 71; the exceſs of debt purchaſed beyond the monies applied to purchaſes is	688,380 47	
" 2. Excluſively of the receipts in ſpecie into the Treaſury, payments have been made directly in evidences of public debt, *viz.* for lands ſold, dollars 14,005 93; in payment of old debts, dollars 24,091 31; and communication returned by ſundry officers, in order to be placed on the penſion liſt, dollars 32,873 71, amounting altogether to .	70,970 95	
" 3. The Bank ſhares ſtill owned by the United States, at 25 per cent. advance . . .	1,110,000	
		1,869,351 42
" Total amount of debt *extinguiſhed* from 1ſt January, 1790, to 1ſt January, 1800, conſidering the Bank ſhares owned by the United States, as equivalent to a debt extinguiſhed		22,508,271 59
" The monies received on loan are ſtated at . .		25,775,795 56
" To which muſt be added,		
" 1. The difference between the nominal amount of ſix per cent. ſtock iſſued in 1796, *viz.* 80,000 dollars, and the amount of money for which the ſame was ſold, *viz.* 70,000 dollars . . .	10,000	
" 2. The intereſt which accrued after 1ſt January, 1790, on the domeſtic and aſſumed debt, and was funded, inſtead of being paid . . .	4,184,740 91	
" 3. The debts aſſumed for debtor States beyond their proportion	2,000,000	
		6,194,740 91
" Total amount of debt *incurred* from 1ſt January, 1790, to 1ſt January, 1800 . . .		31,970,536 47
" From which deducting the amount of debt extinguiſhed per above		22,508,271 59
" Leaves for the nominal increaſe of debt during that period (being the ſame amount heretofore deduced from a view of the amount of debt exiſting at the commencement and end of the period) -		9,462,264 88
" The ſtatement, No. 4, exhibits a comparative view of the debt incurred and extinguiſhed to the 1ſt day of January, 1800; by which it appears,		
" 1. That the nominal increaſe of debt from 1ſt January, 1790, to 1ſt January, 1796, amounted to dollars . . . . . -		8,552,978 59
" Which ſum conſiſted of three items, *viz.*		
" Intereſt accrued and funded inſtead of being paid	4,184,740 91	
" State debts aſſumed for debtor States beyond their proportion	2,000,000	
" Exceſs of expenditures beyond the receipts .	2,368,237 68	

	Dols. Centr.
" 2. That there was a nominal *decreaſe* of debt from 1ſt January, 1796, to 1ſt January, 1799, amounting to	3,874,524 74
" 3. And that the debt increaſed during the year 1799, by a ſum of - - - - -	4,783,811 3

Admitting the principles of calculation adopted by Mr. G. in his view of the public debt, to be just, the same result is produced by the application of them to the receipts and expenditures.

Mr. G. then proceeds to an examination of the amount of monies collected by revenue, and the application of them during the present government. His remarks are so closely connected with the arithmetical calculations, that they cannot well be presented in any other shape, and we must refer the reader to the work itself.

The total expense of the treaty with Algiers, is stated at 1,131,391 dollars and 3 cents; to which is added, an annuity for four years of 288,493 dollars and 26 cents, and extraordinary extortions 80,115 dollars and 71 cents, making in the whole, 1,500,000 dollars.

The military and naval establishments, for the years 1798, 1799, and 1800, are estimated at eleven millions and an half. This sum includes the amount to be applied towards building six 74 gun ships, and the sums *then* supposed to be probable expenses for the year 1800, as stated by the Secretary of the Treasury. This sum Mr. G. supposes to have been added to the public debt, and *lost to the people by the measures adopted in relation to France.* The weight of this opinion depends on the particular political considerations which may be bestowed on the subject. He does not enter into any examination of the necessity or propriety of those measures, or indulge in any views which may lead him from the strict observance of numerical exactness and a rigid analysis of the public debt.

This production exhibits the intimate knowledge which the author possesses of the financial operations of the government, and displays considerable clearness and force of mind. The subject is of too dry a nature to admit of the embellishments of style. Mr. G. has contented himself with plainness and perspicuity. The truth of his reasonings and deductions can only be discovered by a very critical and attentive examination; and the ultimate conclusion, as to the wisdom displayed in the administration of the finances, will depend on the peculiar views and bias of each reader as much as on the intrinsic force of facts and the cogency of argument.

Art. XXII.

Letters on the Existence and Character of the Deity, and on the Moral State of Man. Foolscap 8vo. pp. 144. *Philadelphia.* Dobson. 1799.

THOUGH the author of this work has not thought proper to prefix his name to it, yet we have good authority for ascribing it to Mr. Thomas Dobson, printer and bookseller of Philadelphia. While this public-spirited and useful citizen is engaged in ushering into the world the productions of others; while, with a zeal which, we believe, has not been exceeded by any

other individual of his profession in America, he disseminates the fruits of the genius and learning of others, we find him stepping forward as an author himself, and redeeming time from the bustle of active business, to discuss interesting points in theology and morals.

It always gives us pleasure to see *laymen* speculating on subjects of this nature: not that we suppose them better qualified to do them justice than the *clergy*. This would be as absurd as to say, that other persons were more likely to treat of medical subjects with ability, than physicians; or that the knotty points of law-learning may be expected to be more successfully united by common hands, than by those who are possessed of legal skill. But if religion be a reality, it is the business of every man; and, of consequence, every man who is competent to the task, is bound to think, to inquire, and to decide for himself.

Mr. D. tells us, in his preface, that these "letters were written at the request of a young friend, and were occasioned by some conversations on the interesting subjects of which they treat. Most of the thoughts are such as the author had met with in the course of reading and conversation: some few have been the result of his own reflections. He did not think it needful, and in most cases it was not in his power, to refer to the authors from whom he had gleaned. He arranged these thoughts according to his own judgment, and the whole are only sketches, or outlines not filled up. They were designed as materials or hints for thinking, and are published with an earnest desire of drawing the attention of young persons to the study of those subjects which are universally important."

Mr. D. believes that we are much more indebted to revelation for our knowledge of moral and divine subjects, than even many christians suppose. He thinks that if all the philosophers and advocates for the sufficiency of natural religion, who ever existed, were assembled into one synod, their united wisdom could never discover the existence of a God, and the origin of all things from him, as the Creator. He grants, indeed, that the works of creation do, in themselves, contain evidence of the existence and government of a Supreme Being; but he contends that this evidence is, in a great measure, unintelligible to the mind which is not instructed by revelation.

And as Mr. D. believes that the knowledge of a Deity must have been unattainable without revelation, so he also contends, that no sound moral principles can be drawn from any other source. He asserts that even those who discard revealed truth, have still availed themselves of it in forming their systems of morality: and while they have seized on the treasure, have impiously denied the source from whence it came. But he believes that their systems, though in substance taken from revelation, yet wanting its sanctions, are without energy, without a solid foundation, and present nothing to the mind but the hopes and fears of present good or evil. These discussions occupy the greater part of the three first letters.

The fourth letter is employed in showing the credibility of the apostles and preachers of Jesus Christ. —In this Mr. D. endeavours to prove that they were neither dupes to the designs of an impostor, nor impostors themselves; but that they were so thoroughly convinced of the truth of the doctrines which they preached, and so strongly impressed with a conviction of the importance of these truths, that they were willing to suffer the loss of all

things, and even of life itself, rather than fail of communicating the knowledge of them to mankind.

The remaining three letters are devoted to the consideration of the attributes of Deity, as they are exhibited in the sacred volume; of the character of Christ, as he is spoken of by the inspired writers who *testify of him;* and of the present state of man as a depraved being. With respect to the character of Deity, Mr. D. agrees with all other writers on the subject, in supposing it to be a character of infinite *goodness;* but he differs from many, in concluding that, because God is infinitely good, he will make *all men* to partake of the salvation which he offers to our race. With regard to the character of the Redeemer, Mr. D. seems to adopt the *Arian* creed. He speaks of him as *the first born of every creature;* as the exalted and holy Agent by whom Jehovah created the universe. As to the present condition of man, it is acknowledged to be a state of sin and suffering. In solving some of the phenomena of human misery, especially in infancy, Mr. D. appears to favour the idea of a *pre-existent state.* This he supposes is rather countenanced than opposed by revelation; and he asks, "Is there any other supposition which offers a more rational account of the cause of our present suffering, considered as a part of moral discipline?"

Our author's plan did not admit of his treating these various subjects in any other than a cursory manner. We do not perceive that he has advanced any thing which can be pronounced *new;* nor shall we undertake to decide how far his ideas and positions on the subjects which he discusses are *true* or *false;* but he writes like a serious, well-informed, and sensible man. He affects no parade of language or of learning, but expresses himself with that unaffected simplicity which corresponds well enough with the professed design of his work.

The following paragraphs, from the third letter, will enable the reader to judge of Mr. D.'s style and reasoning:

"The truth and authenticity of the Old Testament has evidences, such as appear amply sufficient to satisfy the most scrupulous inquirer.

"The law was given from mount Sinai, in the sight and hearing of the whole people of Israel, without exception. They had been all witnesses of the mighty works whereby God had brought them out of Egypt. They had all seen the sea divided, and every one had passed through the sea on dry ground, while the waters stood up as a wall on each side. They had witnessed the destruction of the Egyptians, by the sea returning to his channel. They had been conducted in the day by a pillar of cloud, and by night the splendour of a pillar of fire had directed their movements: and now, when the whole nation was assembled, in expectation of a public display of the Divine presence, they saw the awful manifestation; and all the individuals in the whole nation were made to hear the words of God, proclaiming in the most unequivocal language, his existence, the relation in which he stood to them, and that glorious law which they ought to keep.

"Here was no ambiguity, the words were explicit, and not only all heard, but every individual understood them; and that all dispute of what the law was, might be precluded, it was written by God himself on two tables of stone, and the custody of it publicly committed to a whole tribe, in the presence of all the people. And that the knowledge of it might continue universal among them, and the practice of the precepts constant, every man was commanded, not only to have a copy of the whole law, but to write it also on the most public places, on the posts of his house and on his gates, that it might become the subject of inquiry to their children, and that every man might be qualified to explain the reasons of the institutions to succeeding generations.

"Their being conducted through the wilderness, and placed in the land which God had promised, was such a proof of the Divine veracity as left no room for doubt to enter. The declarations of

God, that he would bleſs them if they kept his laws, and would puniſh them if they were diſobedient, have been moſt accurately accompliſhed, as is corroborated by the hiſtory of other nations: and their diſperſion at this day, according to the predictions in the ſcripture, is ſuch a living witneſs to the truth of theſe ſcriptures, as never was exhibited by any other nation. So accurately indeed have the predictions of the prophets been verified, that thoſe who diſputed the Divine authority of the ſcriptures, finding no other way to evade the force of their evidence, have contended, that the books were written after the events took place; but this allegation was rendered null, by the knowledge, that before ſeveral of theſe events took place, the ſacred books were tranſlated into Greek, and copies multiplied in many parts of the world.

"That a man, or a few men, may be themſelves deceived, or that they may impoſe upon others, may be true; but in this caſe a whole nation are the witneſſes, and in caſes where the teſtimony confeſſedly militates againſt their own characters; and their very exiſtence in their preſent ſtate confirms it, and the whole exhibits ſuch a weight of evidence, as ſeems to ſet at defiance even incredulity itſelf.

"So very careful were the Jews of their ſacred books, that it is ſaid they counted not only the books and diviſions, but even the letters themſelves, and carefully noted down not only their relative poſitions, but even their numerical order in the ſhorter diviſions, that they might guard againſt the ſmalleſt alteration.

"This, it will be ſaid, was a ſuperſtitious veneration for the letter of their ſacred books, while they neglected the ſpirit of them.—Be it ſo.—It has, however, proved one of the means which have brought down the Hebrew Text of the Old Teſtament to our times, in ſuch purity, that in the collation of many hundreds of the moſt ancient MS copies which could be found, there is not obſerved a variation which alters the ſignification of a law, a prophecy, or a doctrine; and when compared with the Septuagint tranſlation, which was made above two thouſand years ago, that is, before the coming of Chriſt, there is a wonderful harmony and coincidence between them. So that we may ſafely rely on the integrity of the parts, as well as upon the evidence of the whole."

In the ſeventh and laſt letter Mr. D. makes the following remarks on the preſent ſtate of man:

"The dignity and depravity of human nature are themes which have been largely diſcanted on, and, doubtleſs, human nature exhibits evident ſigns of both. Various conjectures and reaſonings have been attempted to account for theſe appearances, by tracing them to their ſource.

"Revelation aſſures us, that God created all things by Jeſus Chriſt; and there ſeems good reaſon to conclude, that when his works came from his hand they muſt have been very good, and, of courſe, that ſuch muſt have been the ſtate of man when he came from the hands of his Creator. How he came to be as he now is, has been long a ſubject of diſpute, and not yet ſettled. It has been ſuppoſed, that every individual of mankind exiſted in a former ſtate as moral agents, enjoying happineſs, and capable, by their continued obedience to the law of their God, of continuing in felicity. That by the abuſe of their freedom they fell, though not all in equal degrees: that God was pleaſed to connect them with groſſer materials to prevent their deſtruction, and, placing them in Adam, to render them capable ſubjects of a courſe of moral and phyſical diſcipline, for their recovery to a ſtate of moral holineſs and conſequent happineſs; a ſyſtem which he is carrying on under all the varieties of diſpenſations which his wiſdom ſees proper, to induce them to attach themſelves to obedience and holineſs, as the objects of their deliberate choice, the rational reſult of their own experience and conviction, and the only way to the higheſt felicity of which their natures are capable. This ſuppoſition does not appear to be any way inconſiſtent either with ſcripture, or what we obſerve among mankind. When man was placed in Eden, it ſeems pretty obvious that he was in a ſituation which needed reſtraint, and he was put under one, and threatened with death as the conſequence of diſobedience. His Maker ſaid, it was not good for man to be alone; he needed a help, and God made an help meet for him. Theſe hints may intimate, that man was now placed in a ſituation where

his propenſity to evil was reſtrained, and death might not be neceſſary; but when he diſobeyed he broke through the reſtraint, and a change in the mode of diſcipline became neceſſary: the evil propenſities formerly reſtrained were now looſe, and it became proper that he ſhould be ſubjected to death. The ſituation to which Adam had now reduced himſelf, became alſo the ſtate of his poſterity: their propenſities were not under the reſtraint of his former ſtate, and it became equally proper that they ſhould be ſubjected to the ſame diſcipline under which he was now placed.

"It was now that their various diſpoſitions began to appear, and they ſtill appear in ſuch diverſity of mildneſs and ferocity, of candour and duplicity, of docility and obſtinacy, of intelligence and ſtupidity, as has afforded ample room for inquiry and diſcuſſion, which ſeem as far from ſettling the point as at the beginning; therefore there does not appear any impropriety in aſſuming a ſuppoſition, which ſeems at leaſt as likely to account for theſe appearances as any other.

"Admitting then, that men, in their former ſtate, had fallen, but not all to the ſame extent, we may conceive theſe various diſpoſitions or propenſities to reſult from the different degrees of malignity which they had acquired in their deviation from their original rectitude; and now that their propenſities are broke looſe from the reſtraint under which man was placed in Eden, they ſhow themſelves in the various appearances which human nature now exhibits. —It will not be a ſufficient anſwer, to ſay that theſe are the fruits of imitation; for it is yet to be ſhown what were the original patterns for this imitation: nor can we ſay that God placed a pure ſpirit in a contaminated body, which ſhould pollute it with moral defilement; for thus we ſhould ſuppoſe men morally wicked without any perſonal agency of their own.

"Another circumſtance offers itſelf to our attention. It will be admitted that ſuffering is the effect of ſin: but we know that infants are ſubject to various kinds and degrees of ſuffering, and even to death, while they are yet in a ſtate which appears incapable of tranſgreſſion. Is there any other ſuppoſition which offers a more rational account of the cauſe of that ſuffering, conſidered as a part of moral diſcipline?

"But it will be ſaid, that infants are incapable of diſcerning the relation between the cauſe and the effect, and therefore are not proper ſubjects of moral diſcipline. The firſt is true, but it is a difficulty which preſſes, at leaſt, as much on any other ſuppoſition, and therefore does not peculiarly invalidate what has been ſuppoſed above. As to the latter, we cannot pronounce, with certainty, that they may not, even in that ſtate, be ſubjects of moral diſcipline."

Art. XXIII.

Two Diſcourſes on the Grounds of the Chriſtian's Hope; containing a brief account of the Work of God's Holy Spirit, in a remarkable revival of Religion in West-Hartford, in the Year 1799. *Delivered on the firſt Sabbath of the Year* 1800. *By* Nathan Perkins, *A. M. Paſtor of the ſaid Church.* 8*vo. pp.* 62. *Hartford.* Hudson *and* Goodwin. 1800.

It ſeems that, for more than a year paſt, there has been an unuſual attention to religion among the inhabitants of Hartford and the adjacent towns of Connecticut. The number of converts appears to have been conſiderable, and their ſubſequent deportment ſuch as evinced their ſincerity. Among the diſtinguiſhed characters who have given this revival of religion their countenance and ſupport, is the reverend author of theſe diſcourſes.

The paſſage of ſcripture which Mr. P. choſe as the ſubject of diſcourſe, is taken from 1 Peter iii. 15. *But ſanctify the Lord God in your hearts, and be ready always to give an anſwer to every man that aſketh you a reaſon of the hope that is in you, with meekneſs and fear.* From this paſſage, Mr. P. as he was naturally led, undertakes to explain the duty preſſed on chriſtians by the inſpired writer, and then to apply the ſub-

ject to the season and the circumstances of his congregation. In explaining the first part of the duty inculcated in the text, viz. *sanctifying the Lord God in our hearts*, he supposes it implies, that we acknowledge and have a realizing sense of the divine being and attributes; that we make him the object of our constant reverence and fear; that we maintain a devotional frame of mind toward him at all times; and that we actually choose him as our portion and hope. In illustrating the second part of the duty urged upon the disciples of Christ in the text, viz. being *ready to give to every man that asketh, a reason of the hope that is in them*, he shows, at some length, the circumstances in which it is the duty of christians to answer such inquiries *with meekness and fear;* the importance of being able to do it on clear and good grounds; and the many and great advantages resulting from such free communication with their brethren.

Mr. P. then proceeds to call the attention of his hearers to the various accounts of revivals of religion which are recorded in scripture; and shows that there is a striking coincidence between them and the genuine revivals which have taken place in modern days. He gives a brief account of the remarkable attention to religion in *Samaria*, under the preaching of Philip; at *Antioch*, by means of various christian instructors; at *Thessalonica*, under the ministry of Paul; at *Berea*, at *Corinth*, and at *Ephesus;* and exhibits the remarkable similarity between the effects and characteristics of practical piety in those days and the present.

After these preliminary discussions, Mr. P. goes on to the execution of his main design, which was to give some account of "the work of divine grace," which had taken place in his congregation the preceding year. This is done at considerable length, and in a perspicuous and systematic manner; in a manner which, if it do not command an entire coincidence of opinion in every reader, must command the respect of every serious christian. We could wish his sketch had been a little more *historical* than it is.

Mr. P. evidently adopts that system of religious opinion usually denominated *Calvinism*. The total depravity of human nature; the divinity and atonement of Christ; the necessity of regeneration; and the reality and necessity of the operations of the Holy Spirit on the heart, are doctrines which he considers as lying at the foundation of all christian exercises, hopes, and obedience.

Mr. P.'s style is serious, dignified, and impressive. It is not always correct; but is sufficiently so to please a candid reader. His reasoning is generally lucid, and his illustrations apposite. He often reminds us of the writings of the puritan divines of the last age; for, although his language is much more polished and modern in its cast than theirs, yet he resembles them not a little in his adherence to many modes of speaking on the subject of practical religion, of which they were very fond, and in his frequent recurrence to scripture quotation. These features, however, form no ground of objection against Mr. P.'s composition with us. We are fond of seeing ministers of the gospel conversant with their *bible*, and familiar with its language.

We have only to add, that we presume these discourses will be read with pleasure by serious christians. Though they will not be viewed by any as models of pulpit eloquence, they will be considered as calculated to do good, and as af-

fording very honourable testimony of the piety and talents of the worthy divine who has given them to the public.

Art. XXIV.

Serious Considerations on the Election of a President: addressed to the Citizens of the United States. 8vo. *pp.* 36. *New-York.* J. Furman. 1800.

IT is the design of the author of this performance, to state his reasons why Mr. Jefferson ought not to be President of the United States. These reasons are wholly of a religious nature. The writer has, with great sincerity and candour, acknowledged the respect which is due to the intellectual and moral character of Mr. Jefferson, while he urges against him, with great zeal, the weighty charge of infidelity and irreligion.

"To the declarations of diſintereſtedneſs and ſincerity already made, I think it proper to add, that I have no perſonal reſentment whatever againſt Mr. Jefferſon, and that it is with pain I oppoſe him; that I never was in his company, and would hardly know him; that I honour him as holding a high office in government; that I admire his talents, and feel grateful for the ſervices which he has been inſtrumental in rendering to his country; and that my objection to his being promoted to the Preſidency is founded ſingly upon his diſbelief of the Holy Scriptures; or, in other words, his rejection of the Chriſtian Religion, and open profeſſion of Deiſm."

From the last words of the preceding paragraph, we expected to have found some explicit and public declaration of deism by Mr. Jefferson; but no unequivocal and open avowal of his infidelity is stated by our author. It is considered matter of fair deduction, and the evidence by which this accusation is to be supported, is drawn from the writings and conversation of the accused. In the "Notes on the State of Virginia," in remarking on the appearance of shells and other marine productions on the tops of mountains, Mr. J. rejects the belief of an universal deluge as the cause of this phenomenon; and passes by, unnoticed, the account given in sacred history of that event.

On the question whence the first inhabitants of America originated, Mr. Jefferson is of opinion that there are a variety of languages in America radically different, and "a greater number of those radical changes of language having taken place among the red men of America, proves them of greater antiquity than those of Asia." From certain physical distinctions supposed to exist between the blacks and whites, Mr. Jefferson is led to *ſuſpect*, or believe, that they were originally diſtinct races of men, and that mankind could not have all descended from a single pair. These two opinions, founded on a total disregard of the scriptural account of the deluge, and of the creation of man, furnish to the author of these "considerations," satisfactory evidence of the disbelief of Mr. Jefferson in the scriptures as of divine revelation. This inference is further supported by the little importance attached by Mr. Jefferson to the bible, as a book of instruction for children.

The following anecdote, our author believes, puts the *deism* of Mr. Jefferson beyond a doubt.

"After what has been produced, who can refuſe his belief of what I ſhall now relate? When the late Rev. Dr. John B. Smith reſided in Virginia, the famous Mazzei happened one night to be his gueſt. Dr. Smith having, as uſual, aſſembled his family for their evening devotions, the circumſtance occaſioned ſome diſcourſe on religion, in which the Italian made no ſecret of his infidel principles. In the courſe of converſation he remark-

ed to Dr. Smith, 'Why, your great philoſopher and ſtateſman, Mr. Jefferſon, is rather farther gone in infidelity than I am;' and related, in confirmation, the following anecdote; that as he was once riding with Mr. Jefferſon, he expreſſed his 'ſurpriſe that the people of this country take no better care of their public buildings.' 'What buildings?' exclaimed Mr. Jefferſon. 'Is not that a church?' replied he, pointing to a decayed edifice. 'Yes,' anſwered Mr. Jefferſon. 'I am aſtoniſhed,' ſaid the other, 'that they permit it to be in ſo ruinous a condition.' '*It is good enough*, rejoined Mr. Jefferſon, '*for him that was born in a manger!!*' Such a contemptuous fling at the bleſſed Jeſus, could iſſue from the lips of no other than a deadly foe to his name and his cauſe."*

From a paſſage in the "Notes on the State of Virginia,"† and from a ſentiment expreſſed by Mr. Jefferſon in converſation, "that he wiſhed to ſee a government in which no religious opinions were held, and where the ſecurity for property and ſocial order reſted entirely on the force of laws," our author is led to aſk whether it is not natural to ſuſpect him of atheiſm? We are ſomewhat at a loſs to know how this is to be reconciled with the open profeſſion of *deiſm* before charged againſt him. But the author does not preſs ſo harſh a concluſion. His mode of reaſoning may be ſeen in the following paſſage:

"Putting the moſt favourable conſtruction upon the words in the Notes, they are extremely reprehenſible. Does not the belief influence the practice? How then can it be a matter of indifference what a man believes? The doctrine that a man's life may be good, let his faith be what it may, is contradictory to reaſon and the experience of mankind. It is true, that a mere opinion of my neighbour will do me no injury. Government cannot regulate or puniſh it. The right of private opinion is inalienable. But let my neighbour once perſuade himſelf that there is no God, and he will ſoon pick my pocket, and break not only my *leg*, but my *neck*. If there be no God, there is no law; no future account; government then is the ordinance of man only, and we cannot be ſubject for conſcience ſake. No colours can paint the horrid effects of ſuch a principle, and the deluge of miſeries with which it would overwhelm the human race.

"How ſtrongly ſoever Mr. Jefferſon may reaſon againſt the puniſhment by law of erroneous opinions, even of atheiſm, they are not the leſs frightful and dangerous in their conſequences. He admits the propriety of rejecting the teſtimony of an atheiſt in a court of juſtice, and of fixing a ſtigma upon him. Juſt ſuch a ſtigma the United States ought to fix upon himſelf. Though neither the conſtitution, nor any law forbids his election, yet the public opinion ought to diſqualify him. On account of his diſbelief of the Holy Scriptures, and his attempts to diſcredit them, he ought to be rejected from the Preſidency. No profeſſed deiſt, be his talents and acquirements what they may, ought to be promoted to this place by the ſuffrages of a Chriſtian nation. The greater his talents and the more extenſive his acquirements, the greater will be his power, and the more extenſive his influence in poiſoning mankind."

Having ſhown what are the religious opinions of Mr. Jefferſon, the author proceeds to point out the effects which his election would probably produce. He thinks "it would give us an unfavourable character with foreign nations." But he rejects, with diſdain, the idea of ſuffering our political conduct to be influenced by the deſire to court the favour of any nation. "How

"* This ſtory I had from Dr. Smith more than once, and he told it to, I know not how many. I applied to one gentleman, who I knew had heard it from Dr. Smith, and we agreed in the relation. There is no poſſibility of contradicting it, except by the improbable ſuppoſition that Mazzei told a downright falſehood. Dr. Smith was one of the moſt faithful, zealous, and ſucceſsful miniſters in all this country. His memory will long be precious to thoſe who knew him."

† Page 169, Philadelphia edition, 1788.

desirable soever a reputation with them may be, unless it is founded on a regard to God and our country, it cannot be solid and lasting." A second and more important consideration, in the view of the writer, is the effects likely to be produced on our own citizens, from the influence of example of the first magistrate possessed of the opinions supposed to be entertained by Mr. Jefferson. Though "no attempts should be made to unsettle religious belief," yet, from the natural disposition of human nature, and the pervading influence of the principles and manners of the higher classes of society, it is thought, that one in the elevated station of President, must shed the rays of his influence on those around him.

The third and last consideration, is the fear of incurring the displeasure of God in the election of one who is "an enemy to the religion of Christ."

The author here enters into an earnest and eloquent expostulation with those whom he supposes to be liable to have their judgments and consciences warped by political views. As this part is too long for quotation, and would suffer by an abridgement, we refer our readers to the pamphlet itself.

The charge here made is of a personal and very serious kind. We have endeavoured to state, impartially, the proof and arguments here adduced in its support. The accusation and evidence have been long before the public, and they are now called upon for their decision. An appeal is made to the *religious conscience* of every elector, and to each it belongs to say whether he will listen to it or not. In the decisions of *that forum*, our interference would be improper and useless. Whether the election of Mr. Jefferson to the presidential chair will be conclusive evidence of the public opinion as to his religion, is, considering the complexity and inconsistency of human actions, very problematical.

Our author delivers his sentiments with a great appearance of honesty and zeal, a zeal which never leads him into intemperance or abuse. Whatever difference of opinion may exist as to the truth of his deductions, all will unite in their approbation of the general spirit of moderation and candour he has manifested, and of the purity of those motives by which he professes to be actuated.

The style of this performance is forcible and clear, and the warmth and earnestness of the writer is such as must command the attention of the reader.

Art. XXV.

On the Evils of a weak Government: a Sermon, preached on the General Election, at Hartford, in Connecticut, May 8, 1800. *By* John Smalley, *A. M. Pastor of a Church in Berlin.* 8*vo. pp.* 51. *Hartford.* Hudson *and* Goodwin. 1800.

IN a plain and familiar mode of argument, Mr. Smalley undertakes to prove, "*that to be under a weak government, is one of the greatest calamities ever sent upon a people.*"

Previous to the illustration of this doctrine, the author points out some of the most common causes of the evil, and detects three sources of governmental inefficiency. In the first place, he says, "the fault may be in the constitution;" secondly, "it may be the fault of those entrusted with its administration;" and, thirdly, "the fault of the people themselves."

The author then draws a picture of the disorders and calamities incident to a nation whose government is not invested with energy. In viewing this picture, however, it might be remarked, that some of

the colours used by Mr. S. are borrowed from a state of anarchy, where there exists no constitutional authority, but where the multitude are left entirely to themselves, without the restraint of law, or the fear of punishment from any superior power. If a feeble system of government, and no government at all, are convertible terms, the representation of Mr. S. may then be correct; but if there be a material difference between them, and if it can be admitted that tranquillity and contentment may possibly attend the one state, while licentiousness and misery are the inevitable concomitants of the other, in that case we should deem the portrait not distinctively delineated.

The author, after establishing his doctrine, proceeds to draw some useful inferences, applicable to our own times, and insists, in the first place, "that the holy scriptures may hence be vindicated in their being so much on the side of government, and no more favourable to the insurrections of the people." And, secondly, "that a ready submission to all those burdens which are necessary for the support of good government, and for national defence, is the wisdom as well as duty of the people."

To those who are prone to grumble at the public expenditures, and who contribute to the maintenance of government with tardy and reluctant hands, Mr. S. offers some very seasonable considerations.—From the observations which he makes on the peculiar advantages of a republican form of government, it is evident that he is neither a monarchist nor an aristocrat, neither a preacher of unconditional submission to self-created power, nor an advocate for a legislative establishment independent of the elective interference of the people. He is of opinion, however, that notwithstanding our political advantages, our prospects, after all, are not very fair or promising. He apprehends that the stability of our union will be subject to the assaults of popular licentiousness; and that the intrigues of the revolutionary spirit will be striving to undermine the strength of government; "and yet," says the author, "how any man, on the least sober reflection, should be willing that our citizens should be under less restraint than they now are, appears almost inconceivable." We are then presented with a picture of Connecticut freedom, which, for the sake of republicanism, we are disposed to believe, is a little larger than the life—in some of its members at least.

"In this State, though not near so free as some, great liberties are enjoyed. We have liberty to do every thing that we ought, and a great many things that we ought not. In matters of religion, our liberties are almost unbounded. We may sell, buy, and read, what *books* we please: the best, or the most atheistical and blasphemous. We may worship what *god* we choose: a just God, or one who has no justice for men to fear. Every *creature* has equal liberty to preach the gospel, and to preach what gospel he thinks proper. Those who persuade men by the terrors of the Lord, to stand in awe, and not sin; and those who embolden men in all manner of iniquity, by assurances of no wrath to come, have equal encouragement. Any people may make the firmest legal contract for the support of what minister they will; and any number, or all of them, may break it when they will. In civil matters, our liberty is a little more circumscribed; yet, in these, we have a good deal of elbow-room to do wrong, as well as right. We may honour all men, or defame the most dignified and worthy characters. We may speak the truth, or assert and propagate falsehoods. Men may fulfil their promises, or not fulfil them; pay their debts, or never pay them, without any restraint, or much danger of compulsion. All these liberties, and a thousand others, if not explicitly by law allowed, are taken, very freely by many, in their worst latitude; and taken with impunity, in a multitude of instances."

Mr. S. then proceeds to give some good advice to Legislatures and Judges, with respect to the prevention of individual injustice and private oppression, and takes occasion to enliven his page with some *figurative* wit, which he adroitly discharges at the bulwarks of judicature.

"If our judges of courts would keep us from oppreſſing, or being oppreſſed, they ſhould cauſe 'judgment to run down as waters, and righteouſneſs as a mighty ſtream.' They ſhould ſee that the old complaint in Iſaiah,* 'Judgment is turned away backward, and juſtice ſtandeth afar off; truth is fallen in the ſtreet, and equity cannot enter,' be not applicable to ourſelves. They ſhould ſee, if poſſible, that their judgment ſeats be not environed with ſo high piles of voluminous fortifications, and ſuch numerous garriſons, armed at all points, and able to defend any thing, that right can hardly be obtained, in the plaineſt cauſe, without a ſiege, as long, and as coſtly, as the ſiege of *Troy*."

If we may carry on the allusion, and if a little punning may be allowed us (grave gentlemen as we are), we would take the liberty to advise Mr. S. to beware how he shoots his sarcasms at the formidable legions which guard the high and labyrinthean walls of justice; for the punctilious serjeants of the coif may perhaps *take a liking to his person*, and dispatch *Corporal Seizin* to explain to him the nature of their *attachment*.

The author concludes by exhorting ministers of the gospel to exert themselves in instructing the people, and in teaching them "to obey those who have rule over them, and to be cautious how they speak evil of dignities."

The character of this Sermon, in a literary point of view, does not excite admiration. The language, however, although not remarkably elegant, is yet sufficiently correct and perspicuous. The style is popular; and we therefore presume that it was calculated for general reading. Good citizens, anxious for the support of an energetic government, will readily wish for the prevalence of the doctrines inculcated in this Sermon, and will no doubt approve the mode in which Mr. S. has managed the subject.

* Chap. lix. 14.

Art. XXVI.

Eulogium, delivered to a large Concourse of reſpectable Citizens, at the State-House, in the Town of Dover, on the 22d February, 1800, *in Commemoration of the Death of General* George Washington. *By* John Vining, *Esq. Publiſhed at the request of the Committee of Arrangement, appointed to ſuperintend the Ceremony, and take Order on the ſolemn Occaſion.* 8vo. *pp.* 20. *Philadelphia.* Ormrod. 1800.

WITHOUT hesitation, we venture to pronounce this a flimsy performance, where the flights of imagination are not more frequent than the wanderings of extravagance, and where the understanding is often offended, without the consolation of being entertained by the correct and finely wrought pictures of fancy.

The reader will, perhaps, find it difficult to determine, whether this eulogium be the impromptu of a rapid compositor, or the offspring of slow and indefatigable industry; for there are some passages so destitute of elegance and accuracy, that we are inclined to impute them to the hurry of performance; and others so stiff and artificial, as evidently to bespeak the exercise of much labour. The author, however, appears to have written with a determination to be brilliant without the expense of weighty materials; for, in the structure of the ora-

tion, he has been more studious to display tinsel ornament, and figurative conceit, than to lay a solid basis of just sentiment, and elegant conception.

Of all the figures of speech, the *Prosopopoia* seems to be the favourite of Mr. Vining, and he employs it, in several instances, with more boldness than ingenuity. Eternity is personified, and represented as standing on the shore ready to seize on a sailing trophy; and the rivers of our country are converted into the feminine gender, and endowed with speech.

In poetry, great latitude is allowed to this figure, but in prose composition it must be used with more restriction, or it will frequently lead the author to the brink of ridicule. We think Mr. V. has placed himself in an hazardous situation when he exclaims:

"Yes! the Delaware can tell how he defied her dangers, how he paſſed her rapid cataracts! How he boldly led his handful of troops to conqueſt and to fame. The Raritan, *that* arreſted the flying enemy and checked his retreat, ſwells with pride when ſhe relates how a gallant veteran army retired before him.

——"But ſhall the iron bound Hudſon be ſilent? She who beheld an infant army, like Hercules in his cradle, attacking every foe, and defeated by none. Yes, on her *hardy margin*, in letters never to be eraſed, is a Waſhington's glory, and his nation's courage, forever recorded."

The Chesapeake, however, although like the Hudson it cannot write letters on its "hardy margin," can yet, like the illiterate Normans of old, signify its assent by applying the seal, thus: "The majestic Chesapeake *sealed* and immortalized his valour."

We are somewhat surprised at Mr. V.'s puerility in quoting, on so grave a subject, the following line.

"None but himſelf was his parallel."

"This," says Martinus Scribblerus, "is profundity itself, unless it may seem borrowed from the thought of that master of a show in Smithfield, who wrote in large letters over the picture of his elephant,

"*This is the greatest elephant in the world except himself.*"

The following idea is too monstrous and gigantic for the grasp of our comprehension.

"Great and sublime, Fate itself could not subdue him."

Mr. V. concludes metaphorically, thus:

"Wonderful man! Immortal hero! thou art gone, but the wide-ſpreading mantle of ſympathy and ſorrow, wet with the tears of patriotiſm and virtue, ſtill remains, and ſo long as patriotiſm and virtue hold a place on earth, thy laurels will never fade—thy name will never—never be forgotten."

Art. XXVII.

A Funeral Oration upon the Death of General George Washington. *Prepared at the request of the Masonic Lodge No.* 14, *of Wilmington, State of Delaware, and delivered on St. John the Evangelist's Day, being the* 27*th of December, anno lucis* 5799, *and now published at the particular desire of the Lodge. By* Gunning Bedford, *A. M.* 4*to. pp.* 18. *Wilmington.* Wilson. 1800.

ALTHOUGH neither originality of conception, or beauty of style characterize this oration, yet it is in no respect below the level of mediocrity. That every gentleman who is called upon to pronounce a funeral eulogium should possess the abilities of a Grecian or Roman orator, and display all the captivating powers of eloquence, would be an unreasonable expectation. An audience may surely be satisfied when they hear just sentiments conveyed in correct language; and may, with propriety, bestow applause on the

speaker, although their minds may not have been overwhelmed with a torrent of the sublime and pathetic, or their imaginations regaled with he rich flowers of refined oratory.

Criticism, however, is more fastidious in her requisitions; and those orators who challenge her regard, by publishing their speeches, must present her with something more than plain sentiment and accurate composition, or they must not expect to receive those plaudits that are in store only for the genius of sublime and nervous eloquence.

So many orations on the death of Washington have already passed in review before the public, that we feel little disposed to analyze the present one, or to arrest the attention of our readers on a subject which, from its frequency of discussion in this particular mode, has naturally become less interesting to the warmest admirers of that great and excellent character. To show, however, that Mr. Bedford is by no means a cold and inanimate speaker, we cite the following passage, which breathes the fervour of piety, and the ardour of enthusiasm.

"To the character of hero and patriot, this good man added that of christian. All his public communications breathe a pure spirit of piety, a resignation to the will of heaven, and a firm reliance upon the providence of God. In those atchievements which redounded most to his reputation, we hear him exclaiming with king David, "Not unto us, not unto us, O Lord, but to thy name be the honour and praise." Although the greatest man upon earth, he disdained not to humble himself before his God, and to trust in the mercies of Christ. He regularly attended in the temples of the Most High, and joined with his fellow mortals, in paying adoration to the Supreme Governor of the Universe, and in supplicating blessings for his country, and pardon and forgiveness for himself.—For thyself, christian, hero, and patriot! thy prayers have been heard. Thy blessed spirit hath ascended from this terrestrial orb, to mingle with congenial spirits above! there thou wilt drink of those rivers of joy and gladness, that flow from the right hand of the throne of God! there thou wilt be welcomed by the whole host of heaven!—Oh! that we had angels' wings, that we might follow him, and witness his joyful reception into those blest abodes!—Behold the gates of heaven are thrown wide open! See the band of heroes, and martyrs in their country's cause, rushing out to meet their chief, and welcoming him to immortal glory! See the venerable train of patriots, sages, and statesmen, advancing to bid him hail, to mansions of eternal peace and rest! Angels and archangels, and ten thousand times ten thousand glorified spirits, tune their harps at his approach, and the great vault of heaven resounds with one universal song of 'Hosanna to the Highest!' 'Come, come thou blessed of our Father, inherit the kingdom prepared for you from the foundation of the world!'

"Oh! that we may all 'die the death of the righteous, and may our latter end be like his!"

Like many other orators on the same occasion, Mr. B. has drawn a picture of hyperbolical grief, which every one to whom it is exhibited knows to have no resemblance in the scenes of reality. The style of exaggeration is agreeable to the wild extravagance of the poet, but can scarcely become the chaste and sober eulogist, who, at the tomb of acknowledged worth and excellence, is presumed to utter the language of unfeigned sorrow and unbought praise. "Let fiction," says Dr. Johnson, "cease with life; and let us, at least, be serious over the grave."

Art. XXVIII.

A Discourse on General Washington, *delivered in the Catholic Church of St. Peter, in Baltimore, February* 22, 1800. *By the* Right Reverend Bishop Carrol. 8*vo. pp.* 24. *Baltimore.* Warner *and* Hanna. 1800.

THE Bishop of the Roman Catholic church in the United States joins with his clerical bre-

thren of other denominations, in deploring the death, and doing honour to the character of the illustrious Washington. The appearance which he makes in this undertaking, is dignified and agreeable. His composition is plain, sensible, unaffected, and perspicuous. He takes a rapid view of the youth, the unfolding talents, the military atchievements, the civil administration, and the private virtues of the hero who is the subject of his discourse, and on each bestows appropriate and merited praise. Amidst the many effusions of extravagance which have been offered to the public on the same subject, the Bishop displays a degree of moderation which must command the respect of every reader. Though he is one of those who decidedly and entirely approve the whole system of Washington's public conduct; and though he forms a high estimate of his truly great mind; yet he in general keeps his eulogium within the bounds of probability and nature. We observe some inaccuracies and inelegances in the language; but we find much more to respect, and to praise, than to blame.

Art. XXIX.

The Majesty and Mortality of created Gods, illustrated and improved: a Funeral Discourse, delivered at North-Haven, December 29, 1799, *on the Death of General* George Washington. *By* Benjamin Trumbull, *D. D. Pastor of the Church in North-Haven.* 8*vo. pp.* 31. *New-Haven.* Read *and* Morse. 1800.

THE following passage, from the eighty-second Psalm, is selected as the foundation of this discourse: *I have said ye are Gods: and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes.* Dr. T. in discoursing from these words, undertakes, *first*, to show the majesty of civil rulers; or, that God highly exalts some men in genius, dignity and usefulness, above others: and, *secondly*, that, however highly they may be exalted in office, or in other respects above other men, they are equally with them subject to mortality and all its consequences. After discussing these preliminary heads in a judicious and sensible manner, he makes some practical inferences from the doctrine contained in the text; and concludes with an application of the subject to the life, character, and death of Washington. A number of notes are added, chiefly of the historical kind, designed to throw light on different parts of the discourse, forming, in the whole, a valuable mass of information.

Of the character of this learned and venerable divine, as an author, we have had several times occasion to speak in the course of our monthly criticisms. Our readers will remember that we have uniformly considered him as displaying more erudition, and instructive good sense, in his compositions, than liveliness or elegance. This is the case with respect to the present discourse. We see in it much of the dignified seriousness of the divine, and of the information of the scholar; but little of the ease and grace of the accomplished rhetorician.

Art. XXX.

A Sermon, delivered before the Military Officers, Apollo Lodge, and a large and respectable number of the Citizens of Troy, (N. Y.) in consequence of the Death of Lieutenant General

George Washington. *By* Jonas Coe, *A. M. Minister of the Presbyterian Church in Troy. pp.* 16. *Troy.* Moffit *and* Co. 1800.

THIS sermon deserves to be respectfully noticed among the numerous productions which have issued from the press on the same subject. The text is taken from ii. Samuel ii. 27. *How are the mighty fallen, and the weapons of war perished!* After a short and appropriate introduction, Mr. C. proceeds to consider the subject with reference to the venerable man whose death occasioned the address. In doing this, he represents him under distinct heads, as *mighty*—in his personal talents and virtues—in his public transactions and atchievements—and in his private character and life. The discourse is then concluded, with several practical inferences.

Mr. C. writes with considerable animation. The sketch which he gives of the character of Washington, is brief and rapid. His admiration of that stupendous man is ardent and unbounded; and his mode of delineating his talents and virtues, savours more of the fervour of oratory, than of a disposition to weigh and discriminate with accuracy. But while he paints, in glowing colours, human excellence, he does not forget that serious and becoming reference to the divine agency in all earthly greatness, to which religion demands our continual attention.

Though this will not be classed with the first rate publications on the same subject, it will still occupy a very respectable place in the list.

ART. XXXI.

A History of the life and death, virtues and exploits of Gen. George Washington: *Faithfully taken from authentic Documents, and now, in a third edition, improved, respectfully offered to the perusal of his Countrymen, as also of all others who wish to see Human Nature in its most finished form. By the Rev.* M. L. Weems, *of Lodge No.* 50, *Dumfries.* 8*vo. pp.* 84. *Philadelphia. Bioren.* 1800.

WE should be prompted to laugh at the freaks of this harmless *oddity*, if it were possible to be amused by the strange combinations of any literary *antick*, when connected with the venerable name of *Washington.* It is to be regretted that the precious fabric of his character should be touched by rude and disordered hands. But folly is ever ready with the plea of good intention, and wonders that what is well meant should be received with anger or disgust. This rev. author has the merit of good intention, and we see nothing in his performance but what manifests a sincere regard to morality and religion. It is a proof, however, of the good disposition, rather than the *good taste* of the *people*, that he is encouraged to print a *third* edition of such strange effusions.

Our readers would be greatly diverted by the style of this writer, were we to indulge in quotations, but we shall no farther extend our notice of this whimsical production, than by assuring them, that the very singular *title page* is followed by a more singular *dedication*, which is succeeded by *eighty* pages of as entertaining and edifying matter as can be found in the annals of fanaticism and absurdity. The whole of this heterogeneous compound is concluded by an *epitaph* on the *living* and the *dead*, the language of which has been taken from some country church yard.

ART. XXXII.

An Eulogy on George Washington. *Delivered January* 14, 1800, *before the Inhabitants of the Town of Roxbury, at the request of their Committee, and published in compliance with their wishes. By* Eliphalet Porter, *one of the Ministers of said Town.* 8*vo. ppt.* 22. *Boston.* Manning *and* Loring. 1800.

WE may apply the author's own language to his own performance, and say with propriety, that he has "selected with judgment, and related with impartial truth, and dignified simplicity, the principal incidents, transactions, and events of the life" of Washington.

ART. XXXIII.

An Oration, delivered to the Citizens of Burlington, on the 22*d of February,* 1800, *in commemoration of General* George Washington. *By* William Griffith, *Esq. To which is added, a Prayer on the same occasion. By* Charles H. Wharton, *D. D. and Rector of St. Mary's Church in that City.* 8*vo. ppt.* 21. *Trenton.* Craft. 1800.

MR. GRIFFITH, in this oration, has acquitted himself handsomely. It contains some ingenious remarks, arrayed in language by no means inelegant, which indicate a cultivated mind, and a correct taste.

The subjoined prayer disappointed us. To inform the Deity what Washington had *expressly declared* in his farewell address, appears to us, as do several other things in this short composition, as a singular style for prayer. Accustomed, as we have been, to think highly of the talents and learning of Dr. Wharton, we expected to find more of the unaffected simplicity of devotion in an address of this kind.

SELECTIONS.

Extract of a Letter, dated New-York, October, 1798, *from* Daniel M'Kinnen, *Esq. Counsellor at Law, to Major* ———, *giving an account of the Country South of Lake Ontario.*

THE country through which I travelled, extends west of the sources of the Mohawk River, along the southern shore of Lake *Ontario*,* to the stream which connects it with Lake *Erie*, and forms the boundary of Upper Canada. Ten years ago it was, for the most part, a vast unexplored forest, affording sustenance to a few tribes of wandering Indians. To behold what it has become in this short interval of time, may be an object of some interest and curiosity; without, therefore, attempting to elevate the subject by fanciful description, I will endeavour to give you a faithful and accurate picture of the country which I have just visited, having previously submitted my remarks to the inspection of some of its most respectable inhabitants. From the account of an intelligent traveller who took this journey about six years ago, some idea may be formed of its state at that recent period of time.—"The road," says he, "is little better than an Indian path—we found only a few straggling huts from ten to twenty miles from each

* Called Cadaraquai by the Indians.

other, affording nothing but the conveniency of fire and a kind of shelter from the snow." *Description of the Genesee country,—Printed at Albany*, 1798.

I left *Fort Schuyler*, a small town situated near the western extremity of the Mohawk River, in the beginning of October, 1798. We proceeded over a gentle rising from the beautiful shore of the Mohawk, screened on the south by an elevated range of hills, through a country, which, for twelve miles affords a striking proof of what may be effected by the industry of ten years. The settlement here, called New-Hartford, exhibits a continuation of handsome farms on each side of the western road, with neat and convenient dwelling houses, and the appearance of all those comforts which are the first rewards of agricultural labour. There was nothing to indicate what is called a new country, but the standing forest which appeared about a quarter or half a mile from us on each side, in the rear of the farms, and the numerous stumps and burnt trunks of trees which had been destroyed.

Our course lay through a tract of land named *the Oneida Reservation*, near the centre of which lies a village, the present castle or chief residence of the Oneida Indians. The whole of the country which I am about to describe was formerly the territory of the six Indian nations, called by the French writers, the *Iroquois*. They were the original lords of the major part of the State of New-York, and held subject to them many inferior and tributary tribes or communities. From the earliest and most authentic accounts, it appears that nearly two hundred years ago, they were in possession of all the present State of New-York lying west of the Hudson or North River. The Mohawks (who now reside in Upper Canada), on the first discovery of this country, were settled along the south banks of that interesting river, which will probably bear their name much longer than the existence of their race. The Oneidas, another band of the confederates, make this reservation their chief residence; the rest, the Onondagos, Cayugas, Senecas, and Tuscaroras, inhabit various spots to the westward. Of the exact time when their league (denominated by the Indians *the strong house)* originated, we have no certain account. The Mohawks are acknowledged to be the eldest of the confederate tribes: the Senecas and Onondagos have the next, and, I believe, equal claims to seniority: the rest are properly the younger tribes. Their languages, though not precisely similar, have been considered as dialects of one radical tongue. These nations, from the part they have acted in the British and French contentions for territory in America, and, lastly, in the revolutionary war, will be entitled to some notice by the future historians of this country. In general, the Indians inhabiting the United States, according to their traditions, have come from the West. It is probable, I think, that the ancestors of the Six Nations crossed the Mississippi, and first inhabited some part of the Carolinas.*—But to resume my journey—We entered on the Oneida Reservation, now for the most part belonging to the State of New-York, about an hour before sun-set. I was amusing myself in the contemplation of a fine colonade of the stems of majestic trees, which line a road from forty to seventy feet wide, when we were overtaken by darkness; and we had the fatigue of spending a great part of the night in the woods, labouring with the difficulties of our way over an

* See Barton's New Views of the Origin of the Tribes and Nations of America, published at Philadelphia, 1798.

almost impassable clayey soil. In the midst of the night we passed through the Oneida village, and I deferred any examination of it till my return. The Oneidas have made some faint advances to civilization, as might be expected from their vicinity to the European settlers. Their *castle* (as it is termed) is quite a picturesque village. It lies on the north side, near the foot of a high range of sylvan hills, and first presents the eye of the traveller, as he emerges from the woods, with a few cultivated spots of corn, backed by a grove of pines and white poplars. Their huts, covered with bark, are scattered over a large green of uneven ground, watered by a clear rivulet, and surrounded by a slight wooden fence. It wears an air of novelty in some slight particulars, which, to a person who has lived all his life within the pale of civilized society, is extremely curious and interesting. I had understood it was their custom to protect their dwelling places with palisadoes, in resemblance of the block-houses surrounded with stockades, which were erected as places of safety and retreat in most of our early settlements. But the Indians of these parts have now entirely neglected the habits and study of war.

From Oneida we continued our course through the woods, and over the Canasaraga Creek, running towards the Oneida Lake, to the confines of the next settlements, called the military bounty lands. Here we were gratified by the sight of the growing labours of those enterprizing emigrants who have recently established themselves on their farms. The progress of every settler is nearly the same. The first year he begins with clearing a small spot of ground, on which he erects a temporary dwelling of the logs of wood. He then proceeds to destroy the trees by felling them, ringing the barks, and burning the bodies and branches when they become dry. His cattle in the mean while find subsistence in the woods. After a few years, if his neighbourhood should be industrious, he finds himself in another state of existence. The woody country becomes converted into open fields. He generally is enabled, with the assistance of a saw-mill, to complete his barn and a farm house for his habitation. He lays out his garden, and commands all the conveniences of life. The length of time in which this is effected, by ordinary exertion, depends a great deal, as may be supposed, upon the quantity, size, and quality of the timber. The oak is easily subdued; but the beech, which abounds in this part of the country, demands a much greater proportion of time and labour in its demolition. It is remarkable that the New-England farmers select their lands in the heavily-timbered beechen tracts, which are generally best suited to pasture. The Pennsylvanians almost uniformly give a preference to the dry and light soil, in which the oak predominates, and which is preferred for the cultivation of grain. In the military tract we found, on the road side, numerous instances of families in the first stage of settlement; in other places they had advanced much further in their labours; and examples were not wanting, particularly in the district of Manlius, of some complete and respectable farms.

In speaking of the military bounty lands, I must give you a short account of some respectable brethren in arms, who were the first proprietors of this tract. At the conclusion of the revolutionary war, the State of New-York, finding itself indebted to the valiant authors of its independence, in a sum to which its pecuniary resources were unequal, had recourse to the expedient of satisfying them by a grant of lands, which had been derived by

a purchase from the Six Nations. For this purpose, the territory extending from the sources of the Susquehannah to the shore of Lake Ontario, and from the Canasaraga stream to the Seneca Lake, was divided into twenty-eight townships, bearing the names of some of the more distinguished heroes, poets, and philosophers. Each township was subdivided into 100 lots of 600 acres each, and distributed amongst the army, from the soldiers to the general officers, in proportion to their rank. Some, indeed, of the officers, had the magnanimity to refuse any compensation for their services; and many of the poor soldiers who accepted of it, considering the property in so remote a country as little better than lands in the moon, were the dupes of speculators, who made a juster estimate of its future value. Being shifted from hand to hand, and undergoing in many instances repeated sales by the same or fictitious claimants, this tract continues a fruitful source of litigation and fraud. Our first entry on this classic ground, was towards the waist of *Manlius*, the great defender of the Capitol, from whom we were to proceed over *Marcellus* and *Aruelius*, to the great grandsire *Romulus*. As I lay upon a bed much fatigued in coping with the clay of the venerable Manlius, I was amused to overhear an equivoque in the next room—a Connecticut emigrant, relating his travels in the southern townships, in conversation round the fire, observed that he had been all through *Tully*, *Locke*, and *Virgil*; "and I now," said he, "intend to go over *Homer*, which will not take me above two or three days." The Secretary of State, or whoever planted these hard names in the wilderness, had but a superficial acquaintance, one may suspect, with the originals; for neither *Dryden*, *Milton*, nor *Ovid*, was ever distinguished as an example by any of the attributes of heroism. *Galen* may be admitted to designate the lands of the surgeons of the army: but *Tully* and *Cicero* (who are here made distinct persons), when united, were not worth a joint of *Alexander* or *Achilles*, who were entitled, I should have thought, to a fief a-piece, as tenants in capite of ancient renown.

I cannot but admire the great labour which has been employed in cutting a road through this hilly and heavily-timbered country: and, indeed, to the honour of some distinguished gentlemen of liberal and enlarged minds, it must be mentioned, that the justness and the grandeur of their schemes, in promoting the settlement of this western country, has given a direction to the labour employed in its cultivation, which is perhaps without example in the success and rapidity of its progress. The passage of the intended road, is generally from thirty to sixty feet wide, and, for the most part, in a direct line. From some points of view, looking before or behind, you perceive a lengthening aperture through the wood for several miles; and, in the valleys and swampy places, long-extended causeways, on which infinite labour has been bestowed.

The land, after we crossed the Canasaraga, appeared gradually rising till we reached the vicinity of the military tract, and then became mountainous and uneven. Unfortunately, from an ignorance of the spots where it was visible through the trees, we lost a view of the Oneida Lake, which lay stretched at a considerable distance to the north-east. The first water we discovered, was the *Onondago* or Salt Spring Lake, adjoining the Seneca River, which shortly after assumes the name of Oswego, and runs into Lake Ontario. We saw this Lake, surrounded with luxuri-

ant woods, making a picturesque object in perspective, from an eminence above what is called the Onondaga hollow. From an interesting memoir communicated by Mr. Benjamin De Witt to the "Society for the Promotion of Agriculture, Arts, and Manufactures of the State of New-York," it appears that he found the principal salt springs issued from a marsh on a solid bed of calcareous rocks in the vicinity of the Lake; the bottom of which has a whitish appearance. Mr. De Witt obtained from half a pint of the salt water, five hundred and fifty-one grains, or about one ounce and a quarter avoirdupois of salt, twenty-six grains of calcareous earth (lime), and a minute proportion of vitriolic acid, probably united with the fossil alkali, in form of Glauber's salt. The present proceeds of the different salt-works may be estimated at six thousand bushels per annum.

The Onondago Indians, from the etymology of this word in their language, are so denominated from their residence on a marsh at the foot of a mountain, which is the description of the Onondago hollow. This hollow, or vale, surrounded by large elevated hills, where about one hundred of their tribe still reside, is famous in the history of the confederate nations, for having been the seat of their Councils. They have sixty or seventy acres of cleared land at their castle: but soon, like the Mohawks and the Oneidas, they will leave, in the spots which they have inhabited, no other trace of their existence than a name. We proceeded through *Aurelius* and *Marcellus*, now richly painted with the variety of autumnal dyes, in which the scarlet of the maple, and the yellow of the beech were remarkably conspicuous, and after crossing the outlets of *Ostisco*, *Shaneatetes*, and *Owasco* lakes, which unite with the Oswego river, we arrived at the *Cayuga*. You may imagine what a happy relief it afforded the eye, long pent up by surrounding woods, to take a glance over a beautiful expanse of water, mingling in blue perspective with the horizontal sky. The shores of this lake are generally level, and there is an air of pleasing tranquillity in the scenery of its borders. On our return we crossed it in a calm night, when the image of the moon, reflected in its beautiful mirror fringed with the dark shadows of the sylvan banks, presented a picture that entranced us in meditation. The bottom of this lake is muddy, and affords nourishment to very fine eels. Salmon-trout, and various other fish, are caught in it. Amongst the extraordinary exertions of its inhabitants, for which this part of the State is distinguished, it is now in agitation to lay a bridge over the Cayuaga lake, towards its northern extremity, where the passage is nearly a mile in extent. The depth of the water does not exceed eight or ten feet on this end of the lake; but to the south, where the land is more elevated, it is not less than eighty fathoms. It is remarkable to an inhabitant of the southern parts of the State, who has been accustomed to the fine pure exhilarating influence of the north-west winds on the atmosphere, that in this quarter they are generally fraught with rain. This is the case also on the Mohawk river, and it may be ascribed to the vicinity of Lake Ontario, from whose exhalations a vapour is precipitated as the wind directs. On the western side of Lake Ontario, I found also that the easterly winds generally produced rain.

Having been ferried by a venerable major over the Cayuga, we again entered into the woods; and, crossing the outlet of a green stream from the Lake, proceeded towards Geneva. I was sensibly struck at

various times on my way with odoriferous effluvia from some unknown quarters, which I could have fancied as the mingled and concentrated essences of the whole vegetable world around us—for a world it truly seemed whenever we could take a retrospective or bird's eye view of the country. It was one immense interminable forest—*cælum undique et undique sylva*—at this season of the year most beautifully adorned with a variety of colours. It has been observed, that the winters to the west of the Cayuga Lake, are milder than on the eastern side. This, amongst other causes, may be owing as well to a difference in the soil, which becomes more light and dry to the westward, as to a diminution of the quantity of wood.

Geneva is situated on an eminence at the north-west end of the Seneca Lake: on its most commanding point of elevation stands a fine and spacious hotel, which would be worthy of the meridian of Europe. This Lake, formerly called the Conodasago, derives its present appellation from the Seneca Indians, who have inhabited these parts, and are now the most numerous and respectable tribe of the Six Nations. The town on its bank, has been called Geneva, from a resemblance, in point of situation, to the city which bears the same name in Europe. Its situation, with respect to the body and shape of the water, may afford some similitude; but I saw nothing to correspond with the bold and snow-capt mountains of Meillerai, none of the picturesque and shelving banks of the Pays de Vaud. The character of its scenery bears no stronger resemblance to any thing I have seen, than the level and woody margins of the Cayuga. I observed, as I walked the shore, an astonishing number of bones and organised substances, in a petrified state. A valuable salt spring, I have been informed, has lately been discovered near Geneva.

The next lake we reached was the *Canadarquai*, which lies sixteen miles to the westward of Geneva. The southern extremity of this, and of all the northern communications or fountains of Lake Ontario, as well as of that great Lake itself, affords the deepest water. The Canadarquai has been sounded to the south with a line of one hundred and twenty fathoms, without reaching its bottom. It is backed on that quarter by a range of high and picturesque mountains. The beautiful little town of Canadarquai, rising on a gentle acclivity from the bottom of the lake, presented to us a sight as unexpected as reviving. It consists of one street about three quarters of a mile long, not only remarkable for the neatness of its dwelling houses, but for some embellishments of architecture and taste. We visited a sulphureous spring, about ten miles distant from Canadarquai, with which the air is impregnated at a considerable distance. It deposits a great quantity of pure brimstone, and forms many curious stalactites on the earthy bed from whence it issues.

The ground of which I am now speaking, and which, in a circumference of some thousand miles, comprehends an infinite number of great and minor Lakes, is the highest on the continent of North-America. To this, as a common centre, may be traced the sources of the St. Lawrence, Hudson, and Mississippi, and of the rivers which flow into Hudson's Bay, and thro' the north-western continent,* radiating in almost opposite directions. Whatever may be the cause of a superabundance of water in this

* According to Mr. M'Kenzie, who has traced them to the Ocean.

elevated country, it certainly, I think, has diminished, and probably will continue to diminish, in quantity. It is sufficiently proved, I believe, that in Europe and Asia, the waters have in many places gradually left the surface of the globe: strong appearances also serve to justify an opinion, that many parts of this State have been originally covered with water. The Mohawk River, which descends above an hundred miles to its confluence with the Hudson, probably derived its origin from the desiccation of some considerable lakes. It runs in its whole extent between two ranges of mountains, which leave an intermediate vale of level rich lands, except where the Highlands unite at a place called the Little Falls. Here the water descends twenty feet in a cataract. The rocks on both sides of the river, are perfectly composed, and in horizontal layers; but at the Little Falls, or straits of the mountains, the masses of granite incline towards the bed of the river, and exhibit manifest evidences of having sunk from some external pressure, or from the removal of their original substratum. At a considerable height on the shore, above the Falls, the rocks appear much worn, and fretted into holes by the action of water; and in digging the canal which has been lately made there, large bodies * of trees were dug up at the depth of twenty feet below the surface of the earth. Similar appearances also lead to a conclusion that the waters of the Genesee River, which issue in cataracts into Lake Ontario, were once also embanked on the south shore, and that the extensive flats on each side of the river constituted the bottom of a lake.

From Canadarquai we proceeded through a cultivated country, settled principally by natives of Connecticut, to the Genesee or Chenesco River, and arrived there at the limits of the inhabited country. The region extending west, inclosed between the great western lakes Erie and Ontario, the Genesee River on the east, and the sources of the Allegheny on the south, bears yet all the wild and primeval features of nature.

(To be continued.)

The following Essay on PREJUDICE *is extracted from the Monthly Magazine of London. It is* No. XX. *of an interesting periodical paper stiled* the ENQUIRER. *It is so worthy of attention, that we presume our readers will be pleased with its insertion entire.*

On PREJUDICE.

IT is to speculative people, fond of novel doctrines, and who, by accustoming themselves to make the most fundamental truths the subject of discussion, have divested their minds of that reverence which is generally felt for opinions and practices of long standing, that the world is ever to look for its improvement or reformation. But it is also these speculatists who introduce into it absurdities and errors more gross than any which have been established by that common consent of numerous individuals, which opinions long acted upon must have required for their basis. For systems of the latter class must, at least, possess one property,—that of being practicable; and there is likewise a presumption that they are, or, at least, originally were useful, whereas the opinions of the speculatist may turn out to be utterly incongruous and

* I do not mention this as a singular phenomenon; for it has occurred in various places.

eccentric. The speculatist may invent machines which it is impossible to put in action, or which, when put in action, may possess the tremendous power of tearing up society by the roots. Like the chemist, he is not sure in the moment of projection, whether he shall blow up his own dwelling, and that of his neighbour, or whether he shall be rewarded with a discovery which will secure the health, and prolong the existence of future generations. It becomes us, therefore, to examine with peculiar care those maxims, which, under the appearance of following a closer train of reasoning, militate against the usual practices or genuine feelings of mankind. No subject has been more canvassed than education. With regard to that important object, there is a maxim avowed by many sensible people, which seems to me to deserve particular investigation: Give your child," it is said, "no *prejudices:* let reason be the only foundation of his opinions; where he cannot reason, let him suspend his belief. Let your great care be, that as he grows up he has nothing to unlearn; and never make use of authority in matters of opinion, for authority is no test of truth." The maxim sounds well, and flatters perhaps the secret pride of man, in supposing him more the creature of reason than he really is; but, I suspect, on examination we shall find it exceedingly fallacious. We must first consider what a *prejudice* is. A prejudice is a sentiment in favour or disfavour of any person, practice, or opinion, previous to, and independent of, examining their merits by reason and investigation. Prejudice is pre-judging; that is, judging previously to evidence. It is therefore sufficiently apparent, that no *philosophical belief* can be founded on mere prejudice; because it is the business of philosophy to go deep into the nature and properties of things; nor can it be allowable for *those* to indulge prejudice who aspire to lead the public opinion, those to whom the high office is appointed of sifting truth from error, of canvassing the claims of different systems, of exploding old and introducing new tenets. These must investigate with a kind of audacious boldness every subject that comes before them; these, neither imprest with awe for all that mankind have been taught to reverence, nor swayed by affection for whatever the sympathies of our nature incline us to love, must hold the balance with a severe and steady hand, while they are weighing the doubtful scale of probabilities; and, with a stoical apathy of mind, yield their assent to nothing but a preponderancy of evidence. But is this an office for a child? Is it an office for more than one or two men in a century? And is it desirable that a child should grow up without opinions to regulate his conduct, till he is able to form them fairly by the exercise of his own abilities? Such an exercise requires at least the sober period of matured reason: reason not only sharpened by argumentative discussion, but informed by experience. The most sprightly child can only possess the former; for let it be remembered, that though the reasoning powers put forth pretty early in life, the faculty of using them to effect does not come till much later. The first efforts of a child in reasoning, resemble those quick and desultory motions by which he gains the play of his limbs; they show agility and grace, they are pleasing to look at, and necessary for the gradual acquirement of his bodily powers; but his joints must be knit into more firmness, and his movements regulated with more precision, before he is capable of useful labour and manly exertion. A reasoning child is not yet a rea-

sonable being. There is great propriety in the legal phraseology which expresses maturity, not by having arrived at the possession of reason, but of that power, the late result of information, thought, and experience—*discretion*, which alone teaches with regard to *reason*, its powers, its limits, and its use. This, the child of the most sprightly parts cannot have, and therefore his attempts at reasoning, whatever acuteness they may show, and how much soever they may please a parent with the early promise of future excellence, are of no account whatever in the sober search after truth. Besides, taking it for granted (which, however, is utterly impossible) that a youth could be brought up to the age of fifteen or sixteen, without prejudice in favour of any opinions whatever, and that he is then set to examine for himself some important proposition, how is he to set about it? Who is to recommend books to him? Who is to give him the previous information necessary to comprehend the question? Who is to tell him whether or not it is important? Whoever does these, will infallibly lay a bias upon his mind according to the ideas he himself has received upon the subject. Let us suppose the point in debate was the preference between the Roman Catholic and Protestant modes of religion. Can a youth in a Protestant country, born of Protestant parents, with access, probably, to hardly a single controversial book on the Roman Catholic side of the question; can such a one study the subject without prejudice? His knowledge of history, if he has such knowledge, must, according to the books he has read, have already given him a prejudice on the one side or the other; so must the occasional conversation he has been witness to, the appellations he has heard used, the tone of voice with which he has heard the words monk or priest pronounced, and a thousand other evanescent circumstances. It is likewise to be observed, that every question of any weight and importance has numerous dependencies and points of connection with other subjects, which make it impossible to enter upon the consideration of it without a great variety of previous knowledge. There is no object of investigation perfectly insulated; we must not conceive, therefore, of a man's sitting down to it with a mind perfectly new and untutored; he must have passed more or less through a course of studies, and, according to the colour of those studies, his mind will have received a tincture, that is, a prejudice. But it is, in truth, the most absurd of all suppositions, that a human being can be educated, or even nourished and brought up, without imbibing numberless prejudices from every thing which passes around him: a child cannot learn the signification of words without receiving ideas along with them; he cannot be impressed with affection to his parents and those about him, without conceiving a predilection for their tastes, opinions, and practices. He forms numberless associations of pain or pleasure, and every association begets a prejudice; he sees objects from a particular spot, and his views of things are contracted or extended according to his position in society: as no two indivduals can have the same horizon, so neither can any two have the same associations; and different associations will produce different opinions, as necessarily as, by the laws of perspective, different distances will produce different appearances of visible objects.

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eccentric. The speculatist may invent machines which it is impossible to put in action, or which, when put in action, may possess the tremendous power of tearing up society by the roots. Like the chemist, he is not sure in the moment of projection, whether he shall blow up his own dwelling, and that of his neighbour, or whether he shall be rewarded with a discovery which will secure the health, and prolong the existence of future generations. It becomes us, therefore, to examine with peculiar care those maxims, which, under the appearance of following a closer train of reasoning, militate against the usual practices or genuine feelings of mankind. No subject has been more canvassed than education. With regard to that important object, there is a maxim avowed by many sensible people, which seems to me to deserve particular investigation: Give your child," it is said, "no *prejudices:* let reason be the only foundation of his opinions; where he cannot reason, let him suspend his belief. Let your great care be, that as he grows up he has nothing to unlearn; and never make use of authority in matters of opinion, for authority is no test of truth." The maxim sounds well, and flatters perhaps the secret pride of man, in supposing him more the creature of reason than he really is; but, I suspect, on examination we shall find it exceedingly fallacious. We must first consider what a *prejudice* is. A prejudice is a sentiment in favour or disfavour of any person, practice, or opinion, previous to, and independent of, examining their merits by reason and investigation. Prejudice is pre-judging; that is, judging previously to evidence. It is therefore sufficiently apparent, that no *philosophical belief* can be founded on mere prejudice; because it is the business of philosophy to go deep into the nature and properties of things; nor can it be allowable for *those* to indulge prejudice who aspire to lead the public opinion, those to whom the high office is appointed of sifting truth from error, of canvassing the claims of different systems, of exploding old and introducing new tenets. These must investigate with a kind of audacious boldness every subject that comes before them; these, neither imprest with awe for all that mankind have been taught to reverence, nor swayed by affection for whatever the sympathies of our nature incline us to love, must hold the balance with a severe and steady hand, while they are weighing the doubtful scale of probabilities; and, with a stoical apathy of mind, yield their assent to nothing but a preponderancy of evidence. But is this an office for a child? Is it an office for more than one or two men in a century? And is it desirable that a child should grow up without opinions to regulate his conduct, till he is able to form them fairly by the exercise of his own abilities? Such an exercise requires at least the sober period of matured reason: reason not only sharpened by argumentative discussion, but informed by experience. The most sprightly child can only possess the former; for let it be remembered, that though the reasoning powers put forth pretty early in life, the faculty of using them to effect does not come till much later. The first efforts of a child in reasoning, resemble those quick and desultory motions by which he gains the play of his limbs; they show agility and grace, they are pleasing to look at, and necessary for the gradual acquirement of his bodily powers; but his joints must be knit into more firmness, and his movements regulated with more precision, before he is capable of useful labour and manly exertion. A reasoning child is not yet a rea-

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result of fair reasoning; the rest are formed by his education, his temperament, by the age in which he lives, by trains of thought directed to a particular track through some accidental association; in short, by *prejudice*. But why, after all, should we wish to bring up children without prejudices? A child has occasion to act long before he can reason. Shall we leave him destitute of all the principles that should regulate his conduct till he can discover them by the strength of his own genius? If it were possible that one whole generation could be brought up without prejudices, the world must return to the infancy of knowledge, and all the beautiful fabric which has been built up by successive generations, must be begun again from the very foundation. Your child has a claim to the advantages of your experience, which it would be cruel and unjust to deprive him of. Will any father say to his son, "My dear child, you are entering upon a world full of intricate and perplexed paths, in which many miss their way, to their final misery and ruin. Amidst many false systems, and much vain science, there is also some true knowledge; there is a right path. I believe I know it, for I have the advantage of years and experience, but I will instil no prejudices into your mind; I shall therefore leave you to find it out as you can: whether your abilities are great or small, you must take the chance of them. There are various systems in morals; I have examined and found some of a good, others of a bad tendency. There is such a thing as religion; many people think it the most important concern of life: perhaps I am one of them: perhaps I have chosen from amidst the various systems of belief, many of which are extremely absurd, and some even pernicious, that which I cherish as the guide of my life, my comfort in all my sorrows, and the foundation of my dearest hopes: but far be it from me to influence you in any manner to receive it. When you are grown up, you must read all the books upon these subjects which you can lay your hands on, for neither in the choice of these would I presume to prejudice your mind. Converse with all who pretend to any opinions upon the subject; and, whatever happens to be the result, you must abide by it. In the mean time, concerning these important objects, you must keep your mind in a perfect equilibrium. It is true, you want these principles more now than you can do at any other period of your life, but I had rather you never had them at all, than that you should not come fairly by them."

Should we commend the wisdom or the kindness of such a parent? The parent will perhaps plead in his behalf, that it is by no means his intention to leave the mind of his child in the uncultivated state I have supposed. As soon as his understanding begins to open, he means to discuss with him those propositions on which he wishes him to form an opinion. He will make him read the best books on the subject, and, by free conversation and explaining the arguments on both sides, he does not doubt but the youth will soon be enabled to judge satisfactorily for himself. I have no objection to make against this mode of proceeding: as a mode of *instruction*, it is certainly a very good one; but he must know little of human nature, who thinks that after this process, the youth will be really in a capacity of judging for himself, or that he is less under the dominion of prejudice than if he had received the same truths from the mere authority of his parent; for, most assuredly, the arguments on either side will not have been set before him with equal strength

or with equal warmth. The persuasive tone, the glowing language, the triumphant retort, will all be reserved for the side on which the parent has formed his own conclusions. It cannot be otherwise: he cannot be convinced himself of what he thinks a truth, without wishing to convey that conviction, nor without thinking all that can be urged on the other side weak and futile. He cannot, in a matter of importance, neutralize his feelings: perfect impartiality can be the result only of indifference. He does not, perhaps, seem to dictate, but he wishes gently to guide his pupil, and that wish is seldom disappointed. The child adopts the opinion of his parent, and seems, to himself, to have adopted it from the decisions of his own judgment; but all these reasonings must be gone over again, and these opinions undergo a fiery ordeal, if ever he comes really to think and determine for himself.

The fact is, that no man, whatever his system may be, refrains from instilling prejudices into his child in any matter he has much at heart. Take a disciple of Rousseau, who contends that it would be very pernicious to give his son any ideas of a Deity, till he is of an age to read Clarke or Leibnitz, and ask him if he waits so long to impress on his mind the sentiments of patriotism—the civic affection. O no! you will find his little heart is early taught to beat at the very name of liberty, and that, long before he is capable of forming a single political idea, he has entered with warmth into all the party sentiments and connections of his parent. He learns to love and hate, to venerate or despise, by rote, and he soon acquires decided opinions, of the real ground of which he can know absolutely nothing. Are not ideas of female honour and decorum impressed first as prejudices; and would any parent wish they should be so much as canvassed till the most settled habits of propriety have rendered it safe to do it? In teaching first by prejudice that which is afterwards to be proved, we do but follow nature. Instincts are the prejudices she gives us; we follow them implicitly, and they lead us right; but it is not till long afterwards that reason comes and justifies them. Why should we scruple to lead a child to right opinions in the same way by which nature leads him to right practices.

Still it will be urged that man is a rational being, and, therefore, reason is the only true ground of belief, and authority is not reason. This point requires a little discussion. That he who receives a truth upon authority has not a reasonable belief, is, in one sense, true, since he has not drawn it from the result of his own inquiries; but in another it is certainly false, since the authority itself may be to him the best of all reasons for believing it. There are few men, who, from the exercise of the best powers of their minds, could derive so good a *reason* for believing a mathematical truth, as the *authority* of Sir Isaac Newton. There are two principles deeply implanted in the mind of man, without which he could never attain knowledge; curiosity, and credulity; the former to lead him to make discoveries himself, the latter to dispose him to receive knowledge from others. The credulity of a child to those who cherish him, is, in early life, unbounded. This is one of the most useful instincts he has, and is, in fact, a precious advantage put into the hands of the parent for storing his mind with ideas of all kinds. Without this principle of assent he could never gain, even the rudiments of knowledge. He receives it, it is true, in the shape of prejudice, but the prejudice itself is founded upon sound reasoning, and conclusive

though imperfect experiment. He finds himself weak, helpless, and ignorant; he sees in his parent a being of knowledge and powers more than his utmost capacity can fathom; almost a God to him. He has often done him good, therefore he believes he loves him; he finds him capable of giving him information upon all the subjects he has applied to him about; his knowledge seems unbounded, and his information has led him right, whenever he has had occasion to try it by actual experiment; the child does not draw out his little reasonings into a logical form, but this is to him a ground of belief, that his parent knows every thing, and is infallible. Though the proposition is not exactly true, it is sufficiently so for him to act upon: and when he believes in his parent with implicit faith, he believes upon grounds as truly rational, as when, in after life, he follows the deductions of his own reason.

But you will say, "I wish my son may have nothing to *unlearn;* and therefore I would have him wait to form an opinion till he is able to do it on solid grounds." And why do you suppose he will have less to unlearn if he follows his own reason than if he followed yours? If he thinks, if he inquires, he will no doubt have a great deal to unlearn, whichever course you take with him; but it is better to have some things to unlearn, than to have nothing learnt. Do you hold your own opinions so loosely, so hesitatingly, as not to think them safer to abide by than the first results of his stammering reason? Are there no truths to learn so indubitable as to be without fear of their not approving themselves to his mature and well-directed judgment? Are there none you esteem so useful as to feel anxious that he be put in possession of them? We are solicitous not only to put our children in a capacity of acquiring their daily bread, but to bequeath to them riches which they may receive as an inheritance. Have you no mental wealth you wish to transmit, no stock of ideas he may begin with, instead of drawing them all from the labour of his own brain? If, moreover, your son should not adopt your prejudices, he will certainly adopt those of other people; or, if on subjects of high interest he *could* be kept totally indifferent, the consequence would be, that he would conceive either that such matters were not worth the trouble of inquiry, or that nothing satisfactory was to be learnt about them: for there are negative prejudices as well as positive.

Let parents, therefore, not scruple to use the power God and nature have put into their hands for the advantage of their offspring. Let them not fear to impress them with prejudices for whatever is fair and honourable in action, whatever is useful and important in systematic truth. Let such prejudices be wrought into the very texture of the soul. Such truths let them appear to know by intuition. Let the child never remember the period when he did not know them. Instead of sending him to that cold and hesitating belief which is founded on the painful and uncertain consequences of late investigation, let his conviction of all the truths you deem important be mixed up with every warm affection of his nature, and identified with his most cherished recollections: the time will come soon enough when his confidence in you will have received a check. The growth of his own reason, and the developement of his powers, will lead him, with a sudden impetus, to examine every thing, to canvass every thing, to suspect every thing. If he finds, as he certainly will find, the results

of his reasoning different in some respects from those you have given him, far from being now disposed to receive your assertions as proofs, he will rather feel disinclined to any opinion you profess, and struggle to free himself from the net you have woven about him.

The calm repose of his mind is broken; the placid lake is become turbid, and reflects distorted and broken images of things; but be not you alarmed at the new workings of his thoughts, it is the angel of reason which descends and troubles the waters. To endeavour to influence by authority, would be as useless now as it was salutary before. Lie by in silence, and wait the result. Do not expect the mind of your son is to resemble yours, as your figure is reflected by the image in the glass: he was formed, like you, to use his own judgment; and he claims the high privilege of his nature. His reason is mature; his mind must now form itself. Happy must you esteem yourself, if, amidst all lesser differences of opinion, and the wreck of many of your favourite ideas, he still preserves those radical and primary truths which are essential to his happiness, and which different trains of thought, and opposite modes of investigation, will very often equally lead to.

Let it be well remembered that we have only been recommending those prejudices which go before reason, not those which are contrary to it. To endeavour to make children, or others over whom we have influence, receive systems which we do not believe, merely because it is convenient to ourselves that they should believe them, though a very fashionable practice, makes no part of the discipline we plead for. These are not prejudices, but impositions. We may also grant that nothing should be received as a prejudice, which can be easily made the subject of experiment. A child may be allowed to find out for himself that boiling water will scald his fingers, and mustard bite his tongue; but he must be *prejudiced* against rats-bane, because the experiment would be too costly. In like manner it may do him good to have experienced that little instances of inattention or perverseness, draw upon him the displeasure of his parent; but that profligacy is attended with loss of character, is a truth one would rather wish him to take upon trust.

There is no occasion to inculcate by prejudices those truths which it is of no importance for us to know till our powers are able to investigate them. Thus the metaphysical questions of space and time, necessity and free-will, and a thousand others, may safely be left for that age which delights in such discussions. They have no connection with conduct, and none have any business with them at all but those who are able, by such studies, to exercise and sharpen their mental powers: but it is not so with those truths on which our well-being depends; these must be taught to all, not only before they can reason upon them, but independently of the consideration whether they will ever be able to reason upon them as long as they live. What has hitherto been said, relates only to instilling prejudices into *others*: how far a man is to allow them in himself, or, as a celebrated writer expresses it, to *cherish* them, is a different question, on which, perhaps, I may, at some time, offer my thoughts. In the mean time, I cannot help concluding, that to reject the influence of prejudice in education, is itself one of the most unreasonable of prejudices.

Biographical Account of Mr. Cowper.

IT has been frequently observed, that the life of a man of genius is marked by few incidents. The mind, which grows up amidst the privacies of study, and the character, which is framed by solitary meditation, belong, in a great degree, to a world of their own, from which the passions and events of ordinary life are equally excluded. There is, therefore, nothing very remarkable in the life of the poet to whom these pages are devoted. But in the history of those who have done honour to the English nation, and added richness to the English language, no circumstance is trifling, and no incident unworthy of record; especially, as there is a sort of sanctity attached to these men, which diffuses itself to the minutest transaction in which they have been concerned.

Mr. Cowper was born at Berkhamstead, in Buckinghamshire, his father being the incumbent of the living of that place. Our poet is descended from the first Earl Cowper, Lord Chancellor of England, his grandfather being one of the children of that nobleman.

Mr. Cowper received his education at Westminster school; and a place of considerable profit, that of the clerkship to the House of Lords, a patent office, and which had been a considerable time in the family, was reserved for him. But upon his quitting school and entering into the Temple, he found himself reluctant to undertake a function of activity and business. His native love of retirement, a constitutional timidity of mind, and the languor of a very weak and precarious state of health, discouraged him from undertaking the duties of a situation, which required the most unremitting attention and diligence.

About this time he lived in habits of close and familiar communication with Dr. Cotton, the elegant and ingenious author of the Fire-Side. His intimacy with this gentleman must have contributed to his inclination for poetry, by the instructions and example of his friend. But the first foundation of his poetic excellence, was laid by his familiarity with the best authors of antiquity.

At Huntingdon, a place in which he resided for a few years, he contracted a strong friendship with the Rev. Mr. Unwin, and, on the death of that gentleman, accompanied his widow to Olney. It was in this village, and about this period of his life, that Mr. Cowper produced the earliest compositions that are traced to his pen. The poems he wrote upon this occasion, were hymns, published in a collection called the Olney Hymns, and distinguished by the letter C. They bear internal evidence of a cultivated understanding, and an original genius. His time was now wholly dedicated to that literary leisure, in which the mind, left to its own operations, pursues that line of pursuit which is the most congenial to its taste, and the most adapted to its powers. In his garden, in his library, and in his daily walks, he seems to have disciplined his muse to the picturesque and vivid habits of description, which will always distinguish Cowper among our national poets. No writer, except Thomson, seems to have studied nature with more diligence, and to have copied her with more fidelity. An advantage which he has gained over other men, by his disdaining to study her "through the spectacles of books," as Dryden calls it, and by his pursuing her through her haunts, and watching her in all her attitudes, with the eye of a philosopher as well as of a poet.

Mr. Cowper had no propensity for public life; it was not, there-

fore, singular that he should have neglected the study of the law, on which he had entered. That knowledge of active life, which is so requisite for the legal profession, would scarcely be acquired in lonely wanderings on the banks of the Ouse, and in silent contemplations of the beauties of nature. In this retreat, he exchanged, for the society and converse of the muses, the ambition and tumult of a forensic life; dedicating his mind to the cultivation of poetry, and storing it with those images, which he derived from the inexhaustible treasury of a rich and varied scenery in a most beautiful and romantic country.

The first volume of poems, which he published, consists of various pieces, on various subjects. It seems that he had been assiduous in cultivating a turn for grave and argumentative versification, on moral and ethical topics. Of this kind is the Table Talk, and several other pieces in the collection. He, who objects to these poems as containing too great a neglect of harmony in the arrangement of his words, and the use of expressions too prosaic, will condemn him on principles of criticism, which are by no means just, if the object and style of the subject be considered. Horace apologized for the carelessness of his own satires, which are, strictly speaking, only ethical and moral discourses, by observing that those topics required the *pedestrian* and familiar diction, and a form of expression, not elevated to the heights of poetry. But, if the reader will forego the delight of smooth versification, and recollect that poetry does not altogether consist in even and polished metre, he will remark in these productions no ordinary depth of judgment, upon the most important objects; and he will be occasionally struck with lines, not unworthy of Dryden for their strength and dignity.

The lighter poems are well known. Of these, the verses supposed to be written by Alexander Selkirk, on the island of Juan Fernandez, are in the most popular estimation. There is a great originality in the following stanza:

I am out of humanity's reach;
I muſt finiſh my journey alone;
Never hear the ſweet muſic of ſpeech;
I ſtart at the ſound of my own.

It would be absurd to give one general character of the pieces that were published in this volume: yet this is true concerning Mr. Cowper's productions; that in all the varieties of his style, there may still be discerned the likeness of the same mind; the same unaffected modesty which always rejects unseasonable ambitions and ornaments of language; the same easy vigour; the same serene and cheerful hope, derived from a steady faith in christianity.

I am not prepared to affirm that Mr. Cowper derives any praise from the choice and elegance of his works; but he has the higher praise of having chosen them without affectation. He appears to have used them as he found them; neither introducing fastidious refinements, nor adhering to obsolete barbarisms. He understands the whole science of numbers, and he has practised their different kinds with considerable happiness; and if his verses do not flow so softly as the delicacy of a modern ear requires, that roughness which is objected to his poetry, is his choice, not his defect. But this sort of critics, who admire only what is exquisitely polished, these lovers of "gentlenesss without sinews,"* ought to take into their estimate that vast effusion of thought which is so abundantly poured over

* Dr. Sprat's Life of Cowley.

the writings of Mr. Cowper, without which human discourse is only an idle combination of sounds and syllables.

Let me hasten, however, to that work which has more peculiarly given to Cowper the character of a poet. After an interval of a few years, his Task was ushered into the world. The occasion that gave birth to it was a trivial one. A lady had requested him to write a piece in blank verse, and gave him the sofa for his subject. This he expanded into one of the finest moral poems of which the English language has been productive.

It is written in blank verse, of which the construction, though in some respects resembling Milton's, is truly original and characteristic. It is not too stately for familiar description, nor too depressed for sublime and elevated imagery. If it has any fault, it is that of being too much laden with idiomatic expression, a fault which the author, in the rapidity with which his ideas and his utterance seem to have flowed, very naturally incurred.

In this poem his fancy ran with the most excursive freedom. The poet enlarges upon his topics, and confirms his argument by every variety of illustration. He never, however, dwells upon them too long, and leaves off in such a manner, that it seems, it was in his power to have said more.

The arguments of the poem are various. The works of nature, the associations with which they exhibit themselves, the designs of Providence, and the passions of men. Of one advantage the writer has amply availed himself. The work not being rigidly confined to any precise subject, he has indulged himself in all the freedom of a miscellaneous poem. Yet he has still adhered so faithfully to the general laws of congruity, that whether he inspires the softer affections into his reader, or delights him with keen and playful raillery, or discourses on ordinary manners, or holds up the bright pictures of religious consolation to his mind, he adopts, at pleasure, a diction just and appropriate, equal in elevation to the sacred effusions of Christian rapture, and sufficiently easy and familiar for descriptions of domestic life; skilful alike in soaring without effort, and descending without meanness.

He who desires to put into the hands of youth a poem which, not destitute of poetic embellishment, is free from all licentious tendency, will find in the Task a book adapted to his purpose. It would be absurd austerity to condemn those productions in which the passion of love constitutes the primary feature. In every age, that passion has been the concernment of life, the theme of the poet, the plot of the stage. Yet there is a sort of amorous sensibility, bordering almost on morbid enthusiasm, which the youthful mind too frequently imbibes from the glowing sentiments of the poets. Their genius describes, in the most splendid colours, the operations of a passion which requires rebuke instead of incentive, and lends to the most grovelling sensuality the enchantments of a rich and creative imagination. But in the Task of Cowper there is no licentiousness of description. All is grave, and majestic, and moral. A vein of religious thinking pervades every page, and he discourses, in a strain of the most finished poetry, on the insufficiency and vanity of human pursuits.

Nor is he always severe. He is perpetually enlivening the mind of his reader by sportive descriptions, and by representing, in elevated measures, ludicrous objects and cir-

cumstances, a species of the mock-heroic, of which Philips * was the first author. In this latter sort of style Mr. Cowper has displayed great powers of versification, and great talents for humour. Of this, the historical account he has given of chairs, in the first book of the Task, is a striking specimen.

The attention, however, is the most detained by those passages, in which the charms of rural life, and the endearments of domestic retirement, are pourtrayed. It is in vain to search in any poet of ancient or modern times, for more pathetic touches. The Task abounds with incidents, introduced as episodes, and interposing an agreeable relief to the grave and serious parts of the poetry. Who has not admired his Crazy Kate? A description in which the calamity of a disordered reason is painted with admirable exactness and simplicity.

"She begs an idle pin of all she meets."

I know of no poet who would have introduced so minute a circumstance into his representation; yet who is there that does not perceive that it derives its effect altogether from the minuteness with which it is drawn?

It were an endless task to point out the beauties of the poem. It is now established in its reputation, and, by universal consent, it has given Cowper a very high place amongst our national poets. Let those who cannot perceive its beauties dwell with rapture on its defects. The taste or the sensibility of that man is little to be envied, who, in the pride of a fastidious criticism, would be reluctant in attributing to Mr. Cowper, the praise and character of a poet, because in the tide and rapidity of his fancy, he has not been scrupulous in the arrangement of a word or the adjustment of a cadence.

The next work which Mr. Cowper published, was a translation of the Iliad, and the Odyssey. The design was worthy of his talents. His object was to present the father of poesy to the English reader, not in English habiliments, and modern attire, but in the graceful and antique habit of his own times. He therefore adopted blank verse. Rhyme, by the uniformity of its cadence and the restrictions which it imposed, rendered the task of translation evidently a paraphrase, because the poet, who could not express the meaning of his author in phrase, and diction, that would accord with his own numbers, must be, of necessity, compelled to mix his own meaning with his author's, to soften and dilute it, as it were, to his own versification. This is the disadvantage of Mr. Pope's Homer; a work, which it were blasphemy to despise, and folly to undervalue, while variety and harmony of numbers retain their dominion over the mind of man. Yet no one will deny, that Mr. Pope has frequently forgotten Homer; and that in some passages he has impaired the strength, and debased the majesty of his original. Let it be remembered, however, that it is no mean honour to any poet to have followed the bold and lofty steps of the divine bard; and that he is not to be censured, though he should lag behind him in his course through that sublime region, which Homer only could tread with safety and with confidence.

It is foolish to compare the translation of Pope with that of Cowper. The merits of each are distinct. Pope has exhibited Homer as he would have sung, had he been born in England. Cowper has attempted to pourtray him, as he wrote in Greece, adhering frequently to the peculiarities of his own

* The Splendid Shilling.

idiom, and endeavouring to preserve his strength and energy, as well as his harmony and smoothness.

Observations of a Foreigner on the Manners and Customs of Great-Britain.

Dinner of an Academic Club.

ABOUT forty members of the Royal Society have been, for more than twenty-five years, in the habit of dining annually in one of the taverns of London. Each member has the right of bringing to this club two visitors, whom he chooses among foreigners or the friends of the Royal Society of his own acquaintance. The President may bring a greater number, and can select whoever he pleases for his guests.

We sat down to table at five o'clock: Sir Joseph Banks presided, and filled the place of honour. No napkins were laid before us: indeed, there were none used: the dinner was quite in the English stile.

A member of the club, who is a clergyman (I believe it was the astronomer, Maskelyne), made a short prayer, and blessed the company and the food. The dishes were of the solid kind, such as roast beef, boiled beef, and mutton prepared in various manners, with abundance of potatoes and other vegetables, which each person seasoned as he pleased with the different sauces which were placed on the table.

The beef-steaks and the roast beef were at first sufficiently drenched by large quantities of strong beer, called porter; it was drank out of cylindrical pewter pots, which are, by some, thought preferable to glasses, perhaps because they enable one to swallow a whole pint at a draught.

This prelude being finished, the cloth was removed, and a handsome and well-polished table was covered, as if it were by magic, with a number of fine crystal decanters, filled with the best port, madeira, and claret; this last is the wine of Bourdeaux. Several glasses were distributed to each person, and the libations commenced on a grand scale, in the midst of different kinds of cheeses, which, rolling in mahogany cases from one end of the table to the other, provoked the thirst of the drinkers.

To give more liveliness to the scene, the President announced the health of the Prince of Wales: this was his birth-day. We then drank to the Elector Palatine, who was that day to be admitted a member of the Royal Society. The same compliment was next paid to us foreigners, of whom there were five present.

The members of the club afterward saluted each other, one by one, with a glass of wine. According to this custom, one must drink as many times as there are guests, for it would be thought a want of politeness in England, to drink the health of more persons than one at a time.

A few bottles of champaign soon put all the company in good humour. The tea came next, with butter, marmalade, and all its usual accompanyments: coffee followed, humbly yielding precedence to the tea, though it be the better of the two. In France, we commonly drink only one cup of good coffee after dinner; in England, they drink five or six times that quantity of the most detestable kind.

Brandy, rum, and some other strong liquors, closed this philosophic banquet, which terminated at half past seven, as there was to be a meeting of the Royal Society at eight o'clock. Before we left the club-room, the names of all the

guests were written on a large sheet of paper, and each of us paid seven livres four sous, French money: this was not dear.

I repaired to the Society along with Sir Joseph Banks, —— Cavendish, Dr. Maskelyne, —— Aubert, and Sir —— Englefield; we were all pretty much enlivened, but our gaiety was decorous. Doubtless, I should not wish to partake of similar dinners, if they were to be followed by settling the interests of a great nation, or discussing the best form of a government; such a conduct would neither be wise nor prudent; but to meet to celebrate the admission of an Elector Palatine, who has besides much merit, to a learned Society, is not a circumstance from which any inconvenience can result.

The Royal Society.

The room in which the meetings of this Society are held, is in the old palace of Somerset House: it appeared to me much too small. It is not long since this part of the palace was rebuilt; but, notwithstanding the freshness and elegance of the decorations, the room wants that noble and severe character which ought to distinguish a place consecrated to the sciences; it resembles a concert-hall rather than a Lyceum; and the manner in which the seats are disposed, tends much to increase this resemblance.

The seats are only simple benches, with backs, ranged in parallel lines, and occupying the whole of the room The President and Secretaries have alone distinguished places. The former is seated in an elevated chair, of a colossal form. It is made of mahogany, and surmounted with an escutcheon, on which are painted the insignia of the Society. Nothing can be in a more gothic or worse taste than this ornament.

The table which is before the President's chair, is elevated, and covered, one cannot tell why, with an enormous cushion of crimson velvet. Before this, there is a second table, destined for the Secretaries, upon which there lies a large mace of gilded wood or metal. This is the symbol of all royal institutions.

The Society was assembled precisely at eight o'clock. Sir Joseph Banks presided, and —— Blagden, was one of the Secretaries. The strangers were placed near the members who introduced them; and, however little known they might be, every member behaved to them with the greatest politeness and affability. The detractors of the English character, have reproached them with behaving in a cold and surly manner to foreigners. What has been considered as coldness, is, perhaps, only a proper reserve. Strangers were politely and honourably received in this learned Society, and placed by the side of the members, with whom they were fraternally confounded. The sciences, like the muses, should be regarded as sisters, and ought to know no distinction of country or of government.

The President first read the names of strangers admitted that night, and the names of the members who had presented them. He afterward proposed the Elector Palatine as a candidate for a vacant place. The Elector was admitted with applauses: when the business was finished, the meeting broke up.

The Observatory at Greenwich, and another Dinner.

This useful institution, which is consecrated to astronomical observations, is situate on a hill, about seven miles from London. I went there in a coach, which arrived in about an hour and a half. The observatory is built on the most

elevated part of the hill; and it affords one of the finest views imaginable.

The Thames flows at your feet, lined up to London-bridge with deep rows of vessels. Streamers wavering in the air; ships under sail, going up and down the river; an immense multitude of men of all nations on this floating city; the more remote masts mingling with the steeples; the church of St. Paul, whose dome and fine proportions excite admiration even at this distance; Westminster-Abbey, with its towers and gothic architecture; the column, called the Monument, rising to the height of two hundred and two feet; all these grand and magnificent objects form a most enchanting picture, the true point of view for which, is from the observatory of Greenwich.

The observatory is built of brick, in a style of the greatest simplicity. Magnificence and research are displayed in the inside only in the perfection of the instruments, which nothing can exceed.

I found the committee assembled, and Dr. Maskelyne, the keeper of the observatory, had the goodness to show me, in detail, the most remarkable objects in that rich collection. The truly learned are easily distinguished by their manners. Nothing can equal their complaisance and affability; for the cultivation of the mind softens the manners, as that of the earth renders its productions more delicate. The man of science, or of literature, who should appear proud, haughty, or self-sufficient, would be very disagreeable; and, whatever his pretentions may be, he must always seem, to the man of sense, an unsocial being, possessing only a mediocrity of talents. Great timidity, habits of retirement, and the importunities to which celebrated men are exposed, may, indeed, give them a cold and reserved air; but the difference is easily distinguished.

Dr. Maskelyne added to his other kindness, that of introducing me to Mr. William Herschel, who invited me to see his observatory, and the large telescopes of his construction, in the country. We appointed a day for this visit.

The committee having finished their business, we all assembled in a tavern in the neighbourhood. There were about thirty persons at table. The dinner was served in the English manner, and *seasoned*, according to custom, with a preliminary benediction on the guests and the victuals. The repast was excellent, and the company were gay and extremely agreeable.

We rose from the table about seven o'clock, not to depart, but to pass into another room, where tea, coffee, and all their usual accompanyments, were disposed with much show, upon a large table. The tea is always excellent in England; but no where do people drink worse coffee. It would appear, that the English are little sensible of the delicious flavour of this agreeable liquor, which nature seems to have created to solace at once the body and mind: it is not only grateful to the stomach, but re-invigorates the understanding when one is fatigued with too intense thinking. Voltaire, who was extremely fond of coffee, called it the *quintessence of the mind.*

Why, then, does the English government, for political and commercial reasons, prevent the people from using coffee, which they might prepare according to their own taste, and compel them to purchase a kind of inferior quality, and bad flavour, from dealers who have it long in their possession after it is burned. One would imagine that it has been purposely contrived to render this liquor disgusting in a

country where it is so necessary for removing melancholic humours; where the atmosphere is covered with an almost continued gloom; and where, if we may believe the celebrated Fielding, there is more port wine drank in one year than the whole kingdom of Portugal produces in three.

It would certainly be far better policy to substitute for tea, which is brought from China, the coffee which grows in the English colonies: such a change might, perhaps, tend to diminish that alarming consumption of wine, which occasions in this country so much inebriety, and so many diseases.

The Duke of Argyle's at Inverary.

The manner in which we spent our time at Inverary castle was extremely agreeable. Each person rose at any hour he pleased in the morning. Some took a ride, others went to the chase. I rose with the sun, and proceeded to examine the natural history of the environs.

At ten o'clock, a bell summoned us to breakfast: we then repaired to a large room, ornamented with historical pictures of the Argyle family; among which there were some by Battoni, Reynolds, and other eminent Italian and English painters. Here we found several breakfast tables, covered with tea, coffee, excellent cream, and every thing the appetite could desire, surrounded with bouquets of flowers, newspapers, and books. There were, besides, in this room, a billiard-table, a piano-forte, and other musical instruments.

After breakfast, some walked in the parks, others amused themselves with reading and music, or returned to their apartments. At half past four the dinner-bell was rung, and we went to the dining room, where we always found a table of twenty-five or thirty covers. When all the company were seated, the chaplain, according to custom, made a short prayer, and blest the food, which was ate with pleasure. Indeed, the dinners were prepared by an excellent French cook, and every thing was served up in the Paris manner, except a few dishes in the English form, which made a variety, and thus gave the epicures of every country an opportunity of pleasing their palates.

I was particularly pleased to see napkins on the table, and forks of the same kind as those used in France. I am not much disposed to risk pricking my mouth or my tongue with those little sharp tridents, which are generally used even in the best houses in England. I know that this kind of forks are only intended for seizing and fixing the pieces of meat while they are cut, and that the English knives being rounded at the point, may answer for some of the purposes to which the French forks are applied, particularly in carrying meat to the mouth; but, I must confess, that I use their knives very awkwardly in this way. It is well, however, to accustom oneself to the usages of different countries; and it seemed to me that at table, as well as in several other instances, the English calculate more accurately than we do.

In England, the fork is always held in the left hand, and the knife in the right. The fork holds the meat down, the knife cuts it, and the pieces may be carried to the mouth with either. The motion is quick and precise. The manœuvres at an English dinner are founded upon the same principle as the Prussian discipline. *Not a moment is lost!*

In France, the first manœuvre is similar to that of the English: but when the meat is cut in pieces, the knife is laid down on the right side of the plate, and the fork is chang-

ed from the left to the right hand, with which it is lifted to the mouth: thus our table tactics are more complex than the English, and require more time. The English method is certainly the best; but large knives, with rounded points, are necessary to put it in practice. And why not have them? There would then be an arm less in the hands of the vitious or the foolish.

But howsoever this may be, I must not forget that the knives and forks at the Duke of Argyle's table served to help us to very good things. The different courses, and the after meats, were all done as in France, and with the same variety and abundance. If the poultry was not so juicy as that of Paris, we were amply compensated by the most delicate moor fowl, by delicious fish, and by vegetables, the quality of which did honour to the skill of the Scottish gardeners.

At the desert, the scene changed: cloth, napkins, and every thing disappeared. The mahogany table shone in all the lustre that wood is capable of receiving from art; but it was soon covered with brilliant decanters, filled with the most exquisite wines; comfits, in fine porcelain, or crystal vases; and fruits of different kinds in beautiful baskets. Plates and glasses were distributed; and in every object elegance and conveniency seemed to rival each other. I was surprised, however, to see, on the same table, in so cold a climate, and in the month of September, peaches, apricots, raisins, prunes, figs, &c. all of an excellent quality, except the figs, which could not be called fine, by a person born in the south of France. It is probable, however, that the greater part of these fruits were produced by much care and expense in hot-houses.

Toward the end of the desert, the ladies withdrew to a room destined for the tea-table: I was sorry they left us so long alone; but the duke of Argyle informed me that he preserved this old custom in his family, in order that the people of the country might not be offended by the breach of a practice, to which they had always been accustomed. The ceremony of toasts was well kept up in the absence of the ladies; but though they usually continued to go round for at least three quarters of an hour, no person's inclination was violated, and every one drank what he pleased. This, however, did not prevent a great number of healths being drank with spirit, and every demonstration of pleasure. Wines are the greatest luxury of the British table. They drink the best and the dearest that grow in France and Portugal. If the lively champaign should make its diuretic influence be felt, the case is foreseen, and in the angles of the room, the necessary convenience is to be found. * * * * †

At last they proceeded to the drawing-room, where tea and coffee abounded, and where the ladies did the honour of the table, with much dignity and grace. The tea is always excellent, but it is not so with the coffee: since it was not good in a house like this, where no expense is spared, it cannot be expected to be good any where else in the country. I should imagine that the English and Scotch attach no importance to the fine perfume and flavour of good coffee; for it seems to be all one to them what kind they drink, provided they have four or five cupfuls. Their coffee is always weak, bitter, and completely deprived of its aromatic odour. Thus they want an excellent beverage, which would be a thousand times more favourable to their health than tea. Kæmpfer,

† Here our author makes some ludicrous remarks, which we have omitted.

who resided long in Japan, and who has published some very curious observations upon tea, and the shrub that bears it, remarks that it is of a narcotic nature.

After tea, those who chose it retired to their apartments; those who preferred conversation and music, remained in the room; others went out to walk. At ten o'clock, supper was ready, and those attended it who pleased.

In England, I always found that all classes of people eat a great deal more than the French. I do not know that they are more healthy; indeed, I doubt they are not; but this I know, that Dumoulin, one of the most celebrated physicians of Paris, once told me, that he was never raised in the night to visit any person who had not supped.

Fontenelle.

WIT, or even what the French term *esprit*, seems little compatible with feeling. Fontenelle was a great egotist, and thought of nothing but himself. One of his old acquaintances went one day to see him at his country-house, and said he had come to eat a bit of dinner. "What shall we have? Do you like 'sparagus?" said Fontenelle. "If you please; but with oil."—"Oil! I prefer them with sauce."—"But sauce disagrees with me," replied the guest. "Well, well, we shall have them with oil." Fontenelle then went out to give his orders; but, on his return, found his poor acquaintance dead of an apoplexy. Running to the head of the stairs, he called out, "Cook! dress the 'sparagus with sauce."

Artful Question.

DOMINICO, the harlequin, going to see Louis XIV. at supper, fixed his eye on a dish of partridges. The King, who was fond of his acting, said, "Give that dish to Dominico."—"And the partridges too, Sire?" Louis, penetrating his art, replied, "And the partridges too." The dish was gold.

MISCELLANEOUS ARTICLES OF LITERARY AND PHILOSOPHICAL INTELLIGENCE.

DOMESTIC.

Emmons's Sermons.

THE Reverend Dr. Emmons, of Franklin, Massachusetts, has just published a volume of "Sermons on some of the first Principles and Doctrines of true Religion." They are twenty in number, and appear to be executed in a manner honourable to the author, and calculated to do good. Some farther account of this volume may be expected soon to appear in our department of Review.

Connecticut Magazine.

Since our last we have seen the two first numbers of a new periodical work, printed at Hartford, and entitled the *Connecticut Evangelical Magazine*. This work is designed to appear monthly, each number to consist of forty pages, at the price of *twelve and a half cents* to subscribers, and *fourteen cents* to non-subscribers. The following gentlemen appear as editors of the work, viz. the Rev. Mess. *James Cogswell*, D. D. *Nathan Williams*, D. D. *John Smalley*,

A. M. *Jeremiah Day*, A. M. *Benjamin Trumbull*, D. D. *Levi Hart*, A. M. *Samuel J. Mills*, A. M. *Isaac Lewis*, D. D. *Elijah Parsons*, A. M. *Charles Backus*, A M. *David Ely*, A. M. *Nathan Strong*, A. M. *Nathan Perkins*, A. M. *Zebulon Ely*, A. M. *Abel Flint*, A. M. From the character of the above gentlemen for erudition, talents, and piety; and from the specimens which we have seen of their work, we think the religious world may expect much entertainment and instruction from their labours.

Beauties *of* Nature Delineated.

The Reverend Mr. Thaddeus M. Harris, a respectable clergyman in the neighbourhood of Boston, has lately published a work under the following title: "Beauties of Nature Delineated; or, Philosophical and Pious Contemplations on the Works of Nature and the Seasons of the Year—Selected from Sturm's Reflections." This work is from the press of Mr. Etheridge, of Charlestown, and is very neatly printed.

Low's Poems.

There has just issued from the press of Messrs. Swords, a *second* volume of Poems, by Mr. Samuel Low, of this city. This publication will be noticed in a future number of our work.

Wilson's Posthumous Works.

The late James Wilson, Esq. a Judge in the Supreme Court of the United States, and whose merits and services are well known, has left behind him several treatises and dissertations on legal and political subjects. These are collected by his son, and are proposed to be published by subscription, by Asberry Dickens, printer and bookseller of Philadelphia.

New Periodical Work.

A new periodical miscellany, called *The Cabinet*, is about to be published. It is a monthly work, and was to issue on the first of September, provided the public would be so good as to give it leave. This work is to contain fifty-six pages, and the price will be twenty-five cents. The editor is Daniel Tillatson, of Boston.

Dennie's Lay-Preacher and Farrago.

Mr. Dennie, who deserves to be placed high in the list of American writers, is about to collect and to re-publish, with corrections and additions, two series of essays, one called *The Farrago*, and the other *The Lay-Preacher*, the first in one volume, and the latter in two vols. octavo.—Mr. Dennie has treated us American readers with considerable severity. He charges us with possessing a spirit sordidly devoted to traffic and gain, or servilely and tamely led in the trammels of European prejudices. We would willingly believe that these censures have been too indiscriminately applied, but must sincerely hope that the fate of his own performances may not be an example of their justice. The intrinsic merit of these essays, will entitle them to praise and to purchasers; and the world may evince, by its liberal patronage of this author, that it is able to distinguish and reward excellence, even though it be of the growth and culture of our own country.

Clifton's Poems.

Mr. Fenno, of this city, is preparing for the press a collection of the poems of the late William Clifton, of Philadelphia. This young man died, lately, in the prime of life, and deserved to be much better known than he is. We have

had many bards, some of them aspirers to the brightest wreath, and attempters of the highest walk of the muse; and there are, of course, different estimates formed of their merit; but there is a great number by whom William Clifton is believed to be the only one truely deserving the name of poet, among those who have put in a claim to that title in America. The public will probably soon have an opportunity of judging how far this opinion is correct.

Davis's Poems.

A volume of poems, by the late Mr. Richard Davis, of this city, an ingenious young man, who fell a victim to the pestilence of last year, will soon be put to press by Messrs. Swords. Some of these poetic pieces have appeared in the newspapers, and in the periodical publications of the time in which they were written. A great part, however, have never been published.

Blanchet's Recherches.

Within a few weeks, a valuable work, in the French language, has issued from the press of Monsieur Parisot, of this city. It is entitled, *Recherches sur la Medecine, ou l'Application de la Chimie a la Medecine.* This work is the production of Mr. Francis Blanchet, a young gentleman, a native of Canada, who has been for some time engaged in the study of medicine in this city. It contains a number of ingenious and interesting speculations; and will, we doubt not, be read by the chemist and physician with much pleasure. The author is an ardent votary of science, a bold and independent thinker, and bids fair to distinguish himself in the departments of knowledge, to the cultivation of which his talents are devoted. Some farther account of this work will be given in a future unmber.

Non-Descript Animal.

A gentleman from Ulster county, State of New-York, brings us the following very curious and interesting information: that about twelve or thirteen miles to the west of Newburgh, a Dutchman, by the name of Masten, was lately digging for marle on a low piece of ground, where this manure is generally and plentifully found in the neighbouring country—that having arrived near to the stratum of marle, he struck upon the bones of a huge animal, about ten or twelve feet from the surface of the earth: some of the bones were immediately procured, but the water rushing in with much rapidity, the persons employed were compelled to desist: since which time, the neighbours have made another attempt to obtain the whole of the skeleton; they succeeded only in part: several of the bones of the hind legs have been dug out, which are more than four feet in length, and measure round the joints upwards of forty inches in circumference, and, on the solid bone, thirty-six inches. The bone of the back was also obtained in part; and the orifice, occasioned by the decay of marrow, is more than three inches in diameter. The upper teeth are perfectly sound and white, measure seven inches in length, and are nearly four broad. From the best calculations, made by the best naturalists and gentlemen of the country, who have seen the bones already procured, it is thought the animal must have been between fifteen and twenty feet in height when alive.

This is the seventh or eighth skeleton already discovered within this vicinity of eight miles, from a common centre, since the citizens of that country have been in the habit of draining these places for manure, which has not been customary but a few years.

New-Haven Commencement.

The anniversary commencement at Yale College, was celebrated on Wednesday the 10th instant.

About 9 o'clock A. M. the procession moved from the College-Chapel to the brick meeting house, in the customary order, where the following exercises were peformed, before a very numerous and brilliant assembly.

A prayer by the President.

A Latin salutatory oration, by Thomas Adams.

A forensick dispute on the question—"Can a state of Equality exist in civilized society?" by Amos Benedict and Pitkin Cowles.

An Oration on the consequences of the invention of printing, by Thomas P. Grosvenor.

The Swiss Soldier, a poetical Dialogue, by Saul Elvord, Shubael Bartlett, David Ely, Moses Hatch, and Chauncey Whittelsey.

A Colloquy on Energy of Government, by Amos Benedict, Hezekiah Flagg, and Giles C. Kellogg.

The Deserted House, a Poem, by Moses Hatch.

A Poem, on the present state of Literature in the United States, by Mr. Warren Dutton.

A Valedictory Oration, by Daniel B. Brown.

The President then conferred the Degree of Bachelor of Arts, on the following gentlemen:

Thomas Adams, Saul Alword, Shubael Bartlett, Amos Benedict, Jesse Bradley, Daniel B. Brown, Abijah Carrington, Harvey Chase, Pitkin Cowles, Asaph Dunbar, David Ely, Hezekiah Flagg, James Gilbert, Thomas P. Grosvenor, Enoch Hanford, Moses Hatch, Joseph Howland, Samuel G. Huntington, Samuel Jones, Philander Judson, Giles C. Kellogg, Hugh Knox, Prentice Law, Elisha Phelps, Elisha Sheldon, Henry Smith, John Stevens, Lewis St. John, Abraham Stoddard, Thomas Strong, Erastus Swift, Giles Wade, Joel Walter, C. Whittlesey, Thomas Williams, *Alumni*.

The Degree of Master of Arts was conferred on

Diodate Brockway, Warren Dutton, Samuel A. Foot, William A. Foot, Ira Hart, Bethul Judd, Asa Lyman, James Murdock, Ephraim Woodruff, *Alumni*.

Vinson Gould, A. M. Williams' College, and Holland Weeks, A. M. Dartmouth, were admitted *ad eundem*.

The honorary Degree of Master of Arts was conferred on Hezekiah Wright Strong, Esq. of Deerfield, Massachusetts, and Philo Ruggles, Esq. of New-Milford, in this State.

The Degree of Doctor in Divinity was conferred on the Rev. Azel Roe, of Woodbridge, in New-Jersey.

The Degree of Doctor of Laws was conferred on the Hon. John Treadwell, Esq. Lieutenant Governor, and on the Hon. Jesse Root, Esq. Chief Justice of the State.

The exercises of the day were then concluded with prayer by the President.

Rhode-Island Commencement.

On Wednesday, the 4th of September, the anniversary commencement was observed.

Exercises—1. A Salutatory Oration on Slavery of opinion, by P. J. Tillinghast.—2. An Oration on the Importance of Historical Information, by G. Conant.—3. A Dissertation on the Rise and Fall of Empires (in Latin), by D. Loring.—4. Dispute on this question, "Would passive Commerce be more advantageous to the *United States* than their present active Commerce?" by T. A. Foster, T. Burgess, and A. Russell.—5. An Oration on the Influence of the

Passions, by J. M. Bradford.—6. An Oration on the Pleasures of Sensibility, by L. Tower.—7. A Dissertation in Greek, Union necessary to the Support of a Republican Government, by A. Rawson.—8. A Dissertation on the Utility of Science in a Republican Government, by D. Young.—9. An Oration on Female Education, by C. Tilden.—10. An Oration on Party Spirit, by N. Todd.—11. An Oration on the Advantages of Prejudice, by M. Miller.—12. A Dissertation on the necessity of Religion to the Support of Government, by G. Taft.—13. An Oration on Civil Dissentions considered as a prelude to a change in Government, by T. Burgess.—14. A Dissertation on Atheism, by E. Cutler.—15. A Dispute on this question, "Is Marriage conducive to Happiness?" by R. Farnum, J. M. Bradford, and C. Tilden.—16. An Oration on the Influence of Improved Taste on Society, by A. Russell.—17. An Oration on the Constitution of the United States, and the influence it has on the spirit of the people, by T. A. Foster.—18. An Oration on Literature as the Basis of Happiness, by R. Farnum.—19. Dialogue, the Fall of Fashion, by B. Bourn, jun. M. Miller, G. Taft, W. R. Theus, and N. Todd.—20. A Dissertation on Instrumental Music, showing its Effects on the Passions, by L. Rawson.—21. An Oration on Literature as necessary to the support of Independence, by B. Bourn, jun.—22. An Oration on Mental Improvement, by W. R. Theus.

The Degree of Bachelor of Arts was conferred on the following young gentlemen, *alumni* of the College:

Benjamin Bourn, jun. John M. Bradford, Thomas Burgess, Gaius Conant, Enos Cutler, John G. Dorrance, Royal Farnum, Theodore A. Foster, Jonathan Gilmore, Daniel Loring, John M'Kie, Moses Miller, Andrew Rawson, Liberty Rawson, Abiel Russell, Gravenner Taft, William R. Theus, Calvin Tilden, Paris J. Tillinghast, Nathaniel Todd, Levi Tower, John Tucker, Daniel Young.

The following young gentlemen, *alumni* of the College, were admitted to the Degree of Master of Arts:

Peter A. Alden, Horatio G. Bowen, William Collier, Joseph B. Cooke, Horace Everett, Abijah Draper, Nathan Holman, Samuel King, Charles O. Screven.

The Rev. Ebenezer Bradford, of Rowley, an *alumnus* of Princeton College, was admitted *ad eundem* in Rhode-Island College.

The honorary Degree of Master of Arts was conferred on the following gentlemen:

The Hon. Samuel Elam, Esq. of Portsmouth (Rhode-Island), George Gibbs, jun. of Newport, the Rev. Henry Holcombe, of Savannah (Georgia), and the Rev. Stephen Gano, of Providence.

The Degree of Doctor in Divinity on the following:

The Rev. Richard Furman, of Charleston (South-Carolina), and the Rev. David Parsons, of Amherst (Massachusetts).

It is with great pleasure we now announce to the public, that Samuel Elam, Esq. has, in the course of the year past, generously given to the College *eight hundred dollars*, for the purpose of procuring philosophical apparatus.

FOREIGN.

Darwin's New Work.

A NEW prose work of Dr. Darwin, entitled *Phytologia, or the Philosophy of Agriculture and Gardening*, which we announced in August last, as being then in the

press, has been since published, and has reached this country. In this work, Dr. D. attempts a theory of vegetation, deduced principally from the experiments of Hales, Grew, Malpighi, Bonnet, Du Hamel, Buffon, Spallanzani, Priestley, and the Philosophers of the Linnæan school, together with a number of observations and opinions of his own, some of which have in part appeared already in Zoonomia, and in the notes to the Botanic Garden, but are here corrected, and greatly enlarged. To the former of these works, the Doctor wishes the present to be considered a supplement, as it is properly a continuation of the subject.

Peter Pindar's Novel.

Peter Pindar, with whose inimitable productions in *verse* the public have been delighted many years, is preparing a satirical work in *prose*, in the manner of a novel, of which report speaks highly.

Coffee in Sweden.

The government of Sweden has probably had more reason than any other to fix its attention on the use of coffee. This beverage is now almost generally used in that country, and will probably become still more general, while it is expensive in Sweden, as that country is one of the remotest countries from the climates where it is produced, and possesses no colonies which could furnish her with that article.

Several years since, a decree was proclaimed, forbidding the use of this favourite decoction; a law which, as might be expected, did not long maintain its effect, so that a renewal of it became necessary. In the mean time, a Mr. Cavander published an account of a substitute for coffee, composed of the flower of rye, and yellow English potatoes, which are much sweeter than any other sort. These ingredients are first boiled, then made into a kind of cake, which is dried in an oven, and afterwards reduced to a powder resembling ground coffee. The inventor has procured a certificate from the Royal Medical College at Stockholm, stating, that this beverage is very similar to coffee in its taste, as well as in other properties, and that its composition is not in the least detrimental to health.

From a number of experiments made on this subject, in several countries, and almost every where without success, it is matter of regret that we are obliged to doubt the good reception of this factitious coffee in Sweden; though several merchants who deal in it, have lately published their addresses to the public. It would perhaps be less difficult to make the Swedes abandon the use of wine than of *real* coffee. In the cold climates, the inhabitants may easily supply the want of wine, by strong beer, and other liquors; while coffee, which is more requisite than in hot climates, cannot be effectually replaced by any other substitute.

Concentrated Lemon Juice.

Dr. Brugnatelli filters the expressed juice of ripe lemons through linen. He then adds some highly rectified alcohol, and places the mixture, for some days, in a closely stopped phial; during this time, a considerable quantity of mucous sediment is deposited, which must be separated by passing the liquid through a filtering paper; and if it should be too thick for percolation, it ought to be mixed with an additional quantity of alcohol. This filtrated liquor contains the purest citric acid, combined with alcohol; the latter may be separated by slow evaporation. After having been deprived of all the alcohol and watery particles, the acid assumes a yellowish colour, and is so strong as to be similar in taste to a mineral acid.

POETRY.

The MORNING *of* LIFE.

ALL hail! ye ſweet and youthful hours,
Endear'd by Friendſhip's winning powers,
And ſoft delights of love;
Whilſt as we tread Life's path ſo green,
Contentment ſheds her ray ſerene,
And ſhines where'er we rove.

All hail! ye pure and harmleſs days,
When bright ey'd Hope the boſom ſways,
Uncheck'd by gloomy Fear;
While Fancy, as her raptures glow,
With roſy garland binds the brow,
Chaſing away each tear.

Oh youth! thy ſun with quick'ning ray,
Bids in the heart each fibre play,
The eye with tranſport roll,
Then Truth diſplays her radiant form,
Then brave deſires the boſom warm,
And triumphs ſwell the ſoul.

Dear ſeaſon! when Misfortune's dart
Has never rankled in the heart,
Nor cold Indifference reign'd,
When ſad Experience ne'er has thrown,
O'er future life, its cheerleſs gloom,
Or its gay proſpects ſtain'd.

When Mem'ry's mild and magic powers,
Recalling ſweet departed hours,
The flattering hope excites,
From 'mongſt the flowers that once had bloom,
To form a wreath for years to come,
Of ever rich delights.

Oh Life! amidſt thy varying ſcene,
Though ſorrows ſometimes intervene,
Yet ſure they quick depart;
Then why ſhould reſtleſs man complain,
Since joys ſo pure to thee pertain
To fill the feeling heart.

JUVENIA.

Brunſwick.

The SEASONS.

I LOVE the ſoften'd grace, the varying charms,
Which on the earth's enamell'd boſom play,
When Nature burſts from April's humid arms,
And ſprings impatient to the ides of May.

I love the ripening beam, the fervid glow,
Which crown with full maturity the year;
When buſy Summer ſhows his ſwarthy brow,
And ſevers from its root the bending ear.

I love the rich profuſion Autumn yields,
When in his party-colour'd robes array'd
He treads triumphant o'er the lighten'd fields,
And binds their rifled honours round his head.

I love the bright effulgence Winter wears,
When o'er the plains his fleecy ſhowers deſcend,
And the ſoft germs which ſhivering nature bears,
From the rude blaſt, and piercing froſt defend.

I love—but ah! ſuch matchleſs beauties riſe,
So thick the forms of varied goodneſs throng,
That ſweet confuſion dims my wondering eyes,
And ſwelling tranſport overpowers my ſong,

For ſtill the impreſs of a hand divine
Marks each mutation of this earthly ball,
Thro' all its ſcenes a parent's bounties ſhine;
Father of light and life! I love them *all.*

CALISTA.

New-York.

New-Year's Addreſs from the Carrier of a Newſpaper.

WHILST genial friendſhip on this feſtive day,
Prompts each kind Cit his compliments to pay;
Whilſt generous joy with each enlivening grace
Glows in all hearts, and beams from every face;

Say, will it chaſe your ſmiles, if he once more,
Who brings each morn the Paper to your door,
Now comes to greet you with his annual ſtrains,
And aſk a little pay for all his pains?

And ah! he ſtrain'd indeed theſe ſtrains to write,
Oft ſmote his breaſt and thump'd his vacant head,
Hopeleſs beheld his lamp's expiring light,
And ſleepleſs tumbled on his lonely bed.

Thus to the Nine I rais'd my invocation;
Celeſtial Queens! your tuneful influence ſhed,
For tho' moſt lowly is my occupation,
Yet muſt I write my verſe, or loſe my bread.

Some, prompted by ambition, write for fame,
Praiſe all their object, and their aim bright glory,
All for the very higheſt ſeat to gain,
Of Fame's high temple in the upper ſtory.

Yet oft theſe Bards, who think ſublime they ſoar,
Are very much, oh Fame, miſtaken found,
And when they think they're on the garret floor,
Are grov'ling in the cellar, on the ground.

No ſeat in Fame's fine temple I deſire,
No branches from the Olympian grove I claim;
I only want a ſeat beſide my fire,
Sweet Nymphs, I want the wood to raiſe the flame.

I write not for a badge to make a ſhow,
But for a coat to guard me from the ſtorm;
Not for a myrtle wreath to deck my brow,
But only for a hat to keep it warm.

I do not write for name, ah no! but need,
I do not pant for praiſe, but only pelf;
Not write for critics on my lines to feed,
But only, lovely muſe, to feed myſelf.

Effulgent maids, the brighteſt of your kind,
Who round Caſtalia's cryſtal waters play,
Then ſpread your ſapphire pinions to the wind,
And to ſublime Parnaſſus tune your way.

Oh from your glittering plumes, one quill beſtow,
Wet with Pierian dew ſo chaſte and clear,
Then with ſweet melody my ſtrains ſhall flow,
And win the hearts of all my Patrons dear.

While to the muſes thus I raiſed my prayer,
Entreating their kind aid to tune my lay;
One came methought, and whiſper'd in my ear,
And ſaid with gentle voice,—or ſeem'd to ſay,

For Heaven's ſake ſtop! Why all this mighty fluſter?
Do not diſturb your heart with anxious care;
If now your ſcatter'd wits you cannot muſter,
Thou muſt not yet ſurrender to deſpair.

Kind are your friends, ſweet Charity they love,
And of its ſtings harſh Poverty diſarm,
They want no ſong their ſympathy to move,
No verſe, their liberality to charm.

Tell them in ſimple phraſe your ſmall demand,
And how for them you toil at early day;
Quickly they'll open wide the liberal hand,
And with the New-Year's gift your toils repay.

Oh yes! I'll take thy counſel, then, cried I,
With joy, with gratitude, and wonder too,
And ſo kind friends you ſee I've come to try,
If my good whiſpering guide has told me true.

Now Heaven preſerve you all full many a year,
Place guardian Cherubs round with watchful eyes,
To keep your lives, my friends, in ſafety here,
Then lend their little wings, and lift you to the ſkies.

January 1.

TO CORRESPONDENTS.

The Editor is under the neceſsity of poſtponing, till the next Number, the inſertion of the poetical piece entitled "Edward and Suſan," and alſo the elegy ſigned "Oſcar."